AN Aunſvveare *vnto certaine aſſertions*, tending to maintaine the Churche of Rome, *to bee the true and* Catholique church.

By I. Knewſtub.

¶ *Imprinted in London at* the three Cranes in the Vine-tree, by Thomas Dawſon, for *Richard Sergier*.

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To thoſe gentlemen in Suffolke, whom the true worſhipping of GOD hath made right worſhipfull, Grace and peace bee multiplyed through Ieſus Chriſt.

THE holie Apoſtle Saint Paule doeth plainely teach, that all thinges fall out for the beſt vnto thē that loue GOD: which thing the manifeſt departing of manye from the faith, doth ſufficiently confirme: for this defection and falling away from the trueth, doth giue vnto the Children of God occaſion of a more neere ſearch, & diligent inquirie after the truth, while they haue not ſatisfied themſelues, to ſet opinion againſt opinion, & perſwaſion againſt perſwaſion: but as the aduerſaries of the Goſpel haue beautified their errours with the beſt that their abilitie could aforde: ſo the friendes of the ſame, haue from time to time made it manifeſt, that all that beautie was but borowed, & that their dealing therin hath bene ſuch, as is the practiſe of an impudent woman, who by wearing the heare of another, ſeeketh the commendation of that beautie, which is not her owne: Wherby this gaine hath growne vnto the godly: that Rom. 8. 28.

againſt temptation, touching the trueth of doc-
trine: our enemie findeth vs better armed and
more ſufficiently prouided: in that we haue not
onely an opinion, that that which wee holde
ſhoulde be true, but can alſo bring foorth ſtore
of arguments and authorities, aſwell for the vp
holding of that, as for the ouerthrowe of the
contrary. So that, entraunce is both wayes de-
nied vnto the enemie.

Moreouer while we ſee the Goſpel, continu-
ally caſting out ſuch huge heapes of Fome and
Froth: we learne, that cannot be otherwiſe, but
that our ſelues are to be caſt out as Scumme, vn-
leſſe the Goſpel ſhall finde fauour with our af-
fection, aſwell as it hath entertainment with our
tongue. For ſeeing that monſtrous dounghill
of Popery, is nothing els, but the ſweepinges of
the Goſpel: How ſhould not at the leaſt experi-
ence, which profiteth the dulleſt heades, in this
point preuaile with vs? And ſeeing the Goſpel
keepeth not all that come vnto her: can it bee
that we ſhould not godly feare aſwell the daun-
ger of our deuorcement from her: as nowe we
are aſhamed, not to be reputed as thoſe, who bee
betrothed vnto her? Now as the wicked (taking
more libertie of life, and growing into a greater
contempt of all dutie, both vnto God and man,
by beeing offended at the Goſpel for the brea-
king out of thir wickednesſe: whether in opini-
on or conuerſation, who haue been brought vp

ſome

ſometime in the boſome of the Church: there by doe euidently declare, that they are of the wicked: for vnto the good, all thinges fall out for their good: So doe we by getting this gaine of theſe controuerſies in Religion, that thereby we better both our iudgement, and our affection towarde the trueth: make it aſſured, vnto our ſelues and vnto our owne ſoules, that we are of that number that feare the Lord, whoſe propertie it is, euen to gaine greatly by that, whiche bringeth loſſe vnto many. Let our warineſſe then be ſo much the greater, and our paines ſo much the more, as the times whereinto wee bee fallen doe tell vs howe harde a matter it is: to keepe vs euen and vpright with our God: and how dangerous, when wee once be truſted with his Goſpel, to deale vnfaithfully in our obedience toward the ſame.

The cauſe why I haue publiſhed this matter, is, for that he, who required my anſweare to his Aſſertions did not vouchſafe for all that after he had receiued it, ſo much as once to reade it. Wherupon, diuerſe haue moued me, to make that common vnto moe, which found ſo ſmall fauour with him, for whoſe cauſe it was taken in hand, that ſeeing himſelfe, would not giue any occaſion, to thinke my paines well beſtowed in reſpect of any good done vnto him: yet ſhould it be lawfull for others, (the Lord bleſſing it) ſo to profite by occaſion of him, as to re-

ceiue some fruit of that which was not done but at his request, and for him.

These my labours (how slender soeuer, in the defence of Religion, against Poperie and superstition) I am bolde to offer vnto your worships: principally because the Lorde hath aduaunced you vnto the greatest worship, that is, to the worshipping of himselfe in spirit & truth, and vnto those mindes that beare such good will towards his trueth, hath ioyned in like manner armes of great authoritie in your Countrie, to be able to cherishe, credite, and maintaine the same: secondarily to leaue behind me a perpetuall testimony of the duetie and good wil, which both in this common respect, and in many other priuate touching my selfe, I doe beare vnto you. And last of all, that this publique recorde, might become a spur vnto your further profiting, and a stay to keepe you from the danger of falling away, and not answearing vnto the hope and expectation of such a beginning. The Lord of all maiestie and power, continue his graces towarde you, that hee may haue the praise, of a continued and complete woork of mercie in you.

Your VVorships to commaund in the Lord.

John Knewstub.

An answere vnto certaine assertions, *tending to maintayne the* Churche of Rome, to be the *true and Catholique* Churche.

Assertion.

IT is an article of our Faith, to beleeue the Catholique church, whose Schoolmaister is the holie Ghost, and therfore in the Creede that article is placed next to the article of the beliefe in the holy Ghoste: by whose continuall instruction & assistance being directed, shee cannot erre in matters of faith. For as S. Paul saith, she is *Columna & firmamentum veritatis*: so that wee are al bounde, her to beleeue and obaie, yea howsoeuer it seemeth to our sence and vnderstanding. 1. Tim. 3.

Answere.

YOu affirme that we ought to beleeue the Catholique Church. It is true, we ought to be most assured, that the death of Christ was not fruitelesse, but that by it the Lord hath purchased a peculiar people vnto himselfe, taking them out of al places where it hath liked him, according to the good pleasure of his will: without binding of himselfe, and his grace vnto any particular person, countrie or place alone, and this we ought to beleeue.

Consider it wel therfore with your selfe, that the church is a matter that falleth into beliefe, in so much that good Christians harkening ouermuch vnto their reason and sence, haue sometime iudged amisse therof, taking it not a

he, when notwithstanding it is, or not there to be, where in truth it is: stumbling at such things, as sense & reason are wont to be offended withall: as that the persons be often in number fewe, in condition base, in estimation contemptible, subiect vnto the iniurious dealings of the world: and therefore not onely not equall vnto the rest, but in the iudgement of sence and reason much inferior. So that neuertheles beliefe taketh place in the article of the Church. And if this be true in particular Churches, howe much more is the vse of faith required for the Catholique & vniuersall churche, which can not bee subiect to any mans sight. You affirme moreouer that the holy Ghost is scholemaister vnto the Churche, and that therefore this article touching the Churche is placed next vnto that of our beliefe in the holy Ghost. I doe admitte your gathering for their nere placing, and I hartely pray you consider what can be said for the order of their standing. For albeit these places be nere together, yet the article of our belief in the holy Ghost in order is the former, taking the first place and the vpperhande of the other, whereby wee are admonished, that if any people claime the title of the Catholique Church, we are not bound to beleeue them, before they make good proofe, that the holy Ghoste hath bene their Schoolemaister. For they may not come into the possession of the Catholique Churche, but by proofe, that the doctrine which they boulde, hath beene taught them by that heauenlie teacher. And therefore let the writinges of the holy Ghoste bee perused, which are the canonicall Scriptures, as witnesseth Chrysostom in these woords: *Omnia quæcunque vel Lex dicit, vel Prophetæ vaticinantur, vel Apostoli prædicant, Sancto spiritui verè tribuuntur & ascribuuntur*: And if it shal appeare by them, that you haue beene taught of him, we will yeelde vnto you the title of the catholique Churche. But if you will deuide the holy Ghost from the Scriptures, vrging vs only with his bare

Chrysost. de Fide & Lege Naturæ.

name

name, and doe not warrant by the woord that, which you ascribe vnto him: wee can not receiue such a spirit for any ghost: because we find a graunt both of the Spirit and the woord, passed from the Lord vnto the Church, to continue for euer together. *Hoc fœdus meum cum eis dicit Dominus: Spiritus meus qui est in te, & verba mea quæ posui in ore tuo, non recedent de ore tuo, & de ore seminis tui, dicit Dominus, ex nunc & vsq; in sempiternum.* This is my couenant with them, saith the Lord: my Spirit that is vpon thee, & my woord which I haue put in thy mouth, shal not depart out of thy mouth, nor out of the mouth of thy seede, from hence forth euen for euer. You say likewise that the church can not erre in matters of faith, because S. Paule saith shee is *Columna & firmamentum veritatis*: If shee bee the piller of trueth, let vs, I pray you, see the banner of trueth, I meane the woord of God displayed in your Churche, which (you say) is the piller thereof, and then we will not refuse to fight vnder your standard: But you haue hid the woorde of God from the multitude, in the close vessell of a straunge and vnknowne tongue, and from the rest in the darke dennes and dungeons of your owne oppositions. For you will allowe them to make no sense or construction thereof, otherwyse than you shall ratifie and allow. And therfore if the Churche bee the piller of trueth, wee finding no trueth with you, can acknowledge no true Churche among you. I am to craue of you, euen by the mercies of Christ, that you would diligently perusse that whole chapter of Saint Paule, where you gather that the Churche can not erre, because shee is the piller grounde of trueth: and then you shall finde that it is not likelie by his dealing for her direction, and that by wryting, euen in the least thinges, that hee was of opinion shee could not erre: for hee hath not left her vnto her owne iudgement vpon that hope, no not in matters, where there was the least feare of error and deceite.

Esay 59. 21.

The Apostle, as it appeareth in that chapter, had taught Timothie, that Bishoppes and Deacones maybe no drunkards, no fighters, no men geuen to filthie lucre, no men whose children liue without awe or comly order: that their wiues should be honest, no slaunderers, but sober and faithfull in al things: immediatly after these instructions hee hath these words. These things write I vnto thee, trusting to come to thee very shortlie, but if I tary long, that thou maiest know yet howe to behaue thyselfe in the house of God, which is the church of the liuing god, the piller & ground of trueth. Saint Paul here diuerteth Timothie by writing, how to behaue himselfe for dealinges in the Churche, touching those thinges where euyl seemeth least to be feared. For who woulde suspect the Churche of so much want in iudgement, that shee were to be warned, and charged by writing, in her choise of Ministers to beware of drunkardes, fighters, couetous persones, and men that cannot rule their owne households. A man maie also thinke that ciuill men, who haue no help but from flesh and bloud, were sufficiently able to discerne of these liues, that such infamous persones were not meete men to serue in a place of great credit. Who woulde not haue trusted the Church in greater matters than these, if S. Paule by his example had not made vs suspicious and charie ouer her herein? Who when he geueth so much as we thinke) vnto the churche, euen then and there saieth: These thinges haue I written, that thou maiest knowe (if I tarie long) how to behaue thy selfe in the Churche of God, which is the piller of trueth. He shoulde rather haue said (if he had bene of your opinion touching the impossibilitie of the churches erring) I will not trouble thee with writing of these matters, for there is no danger although I neither speake nor write thereof. For the church by whome they are to bee chosen, hauing promise of such assistance continually from the holy Ghost, as that it is not possible for her to erre, in other matters of

greater

in her regist. of ministers.

Note.

greater difficultie than these. She can not erre in matters of faith, to iudge amisse of them, & therefore is erroꝛ much lesse to bee feared, in discerning that so grosse euilles as these be, cannot beseeme him, who is to serue the lord in so high a calling. I hartely beseech you to marke it well, that in the same place where you grounde the Churche can not erre, the Apostle hath left a Doctrine vnto the Churche least shee shoulde erre, and that in matters most easy to be discussed. So that if the Churche bee void of erroꝛ, it is not otherwyse, thā so farforthe as shee geueth an attentiue eare to the writings of the holy Ghost, which are geuen to keepe her from swarueinge. Foꝛ the Apostle doeth first instruct her by wryting, before he tell vs of this priuiledge, which (you say) vpholdeth a freedom from erring. How bee it you shal hardly perswade any man of indifferent iuꝛgement, that the Apostle woulde haue vs to conceiue so highly of her impossibility to erre in matters of faith: as not to inquire whether shee followe therein the rule of the written woorde: when in his owne practise, hee leaueth her not without direction in writing, touching matters not of faith, but (which is lesse subiect vnto erroꝛ) of conuersation: and that euen in the same place, where this priuiledge of hers seemeth to be most vpholde by him. Saint Paule instructeth a man with Doctrine and principles of trueth, that he may know how to behaue himselfe in the Churche, which is the piller of trueth: But you first of all without Doctrine, thrust a man vpon your Churche: and then foꝛce him to imbrace such Doctrine, as ther hee shall finde receiued without further examination: bycause (as you say) it is the piller of trueth, and therfore can not erre.

note

S. Paul left a doctrine vnto ye Church, least she shold erre.

S. Paul instructeth ye Church by writing.

S. Paule teacheth not ye Church without direction in writing, touching matters of faith, but also of conuersation.

I leaue it to the iudgement of euery indifferent reader to consider, whether this manner of proceiding, bee any thing like vnto that course which the Apostle keepeth. It were the speediest dispatch of all controuersies, although

not the beſt, if the one party ſhoulde bee firſt put in poſ-
ſeſſion, and thereupon haue title vnto all thinges poſſeſſed:
But it were the beſt, although not the ſpedieſt diſpatche,
the title were firſt aſſuredly knowne and determined, &
thereupon the true owner put in poſſeſſion. You will firſt
haue the poſſeſſion of the churche, & thereupon be intitled
to the trueth, and all other treaſures thereof: Whereas
you ought firſt to proue your title to the trueth to be good:
and thē might you lawfully haue poſſeſſion of the church.
As concerning the ſenſe and meaning of that place of the
Apoſtle, Chryſoſtome maketh an other expoſition of it,
than your Churche of Rome cā digeſt. *Eſt columna (in-
quit Chryſoſtomus) ac firmamentum veritatis, non quem-
admodum illud Iudaicum templum: Hoc enim eſt quod fi-
dem continet ac prædicationem: quippe veritas Eccleſiæ &
columna & firmamentum eſt.* He ſaith that the trueth is
the piller and grounde of the Churche. He will haue the
church to be a piller hewen out of the trueth. In his iudge-
ment the woordes are to bee expounded paſſiuely, ſo that
the meaning of this ſaying [The Churche is the grounde
and piller of trueth] is, that the Church is a piller hewen
and made out of the trueth. You would haue vs to diſcerne
the Scriptures by the Churche, becauſe (as you ſay) the
cannot erre: but Auguſtine woulde haue vs to diſcerne
the Churche by the Scriptures: his woords are theſe: *In
ſcripturis didicimus Chriſtū: in ſcripturis didicimus Eccle-
ſiam: Has ſcripturas communiter habemus, quare nō in eis
& Chriſtū & Eccleſiam communiter retinemus:* Now that
we haue ſeene the ſtrength and ground of your beginning,
I pray you conſider in good earneſt the forme and man-
ner of your proceeding and reaſoning in this triall of
true Religion. You firſt appoint a church, which (as you
take it) is the church of Rome, a number of people who
are altogether of your iudgement in theſe matters that are
called

Chryſoſt. epiſtola
Pauli ad Tim. 1.
capit. 3.

Aug. in Epiſt. 166

called into queſtion, thoſe you ſay can not erre, and therefore by them you wil be tryed. As if in cauſes of triall, a man might picke out all the men himſelfe who were to paſſe vpon him: and that lawe and reaſon woulde permit a man to refuſe God and the country, & to put himſelf vpō his fellow priſoners, yea and vpon thoſe only of them, who were indited of the ſame treſpaſſe, that he ſtandeth to bee tryed of. It is againſt al right & reaſon, you ſhould be both party & iudge. Auguſtine ſaith in the place before alleaged, *Scripturas communiter habemus:* The ſcriptures are common & indifferent to both, and therefore mete to iudge: The Romane churche is a party, and therefore not fit to beare witneſſe, and much leſſe to iudge in this cauſe. Our Sauiour Chriſt affirmeth that if he ſhoulde haue had no teſtimony but from himſelf, his witneſſe ſhoulde not haue been true, & therefore willeth them in the ſame chapter to ſearch the ſcriptures, for they (ſaith he) beare witneſſe of me. You teſtifie of your ſelues alone, appealing alwayes vnto your owne churche, which as you ſay can not erre, & therefore your witneſſe (by the teſtimony of our ſauiour Chriſt) is found not to be true. Whereunto agreeth Chryſoſt. his woords are theſe. *Venit Montanus dicens: Spiritum ſanctum habeo: venit Manichaus dicēs, Spiritum ſanctum habeo: non fait autem manifeſtum, vt igitur ne plures nomine ſeducerentur, quoniam inuiſibiliter donum venturum erat, dicit: Quando venerit Paracletus Spiritus veritatis qui à patre procedit, ille vos memores faciet verborum meorum, & inducet vos in omnem veritatem: non enim à ſemetipſo loquetur, Nam ſi quem videritis dicentem ſpiritum Sanctum habeo: & non loquentem euangelica, ſed propria, is a ſeipſo loquitur, & non eſt ſpiritus ſanctus in ipſo. Sicut enim dicit de ſeipſo, ego a meipſo non loquor: vt ſoluat ſuſpicionem deceptionis, imò errorem a veritate ſeparet: ita vt oſtendat quinam habent Spiritum ſanctum, & qui nō habēt, ſed ſimulant ſe habere: a me audiſtis quid tradidi.*

Chryſ. de ſancto & odorando ſpiritu.

Quando veniet inuisibilis spiritus mea loquetur. Si videritis aliquem euangelica repetentem, profectò spiritũ sanctum habet, veniet enim spiritus sanctus, vt recordari vos faciat eorum quæ docui. Si quis igitur eorum qui dicuntur habere spiritum sanctum, dicat aliquid à seipso, & non ex Euangeliis, non credite. Montanus and Manichæus two heretiques, came and affirmed that they had the holy Ghost: therefore our Sauiour Christ least moe shoulde bee seduced by that name, for as much as the gift was inuisible and not to bee seene, saith when the holy Ghoste the spirit of trueth shall come, hee shall bring my wordes vnto your remembraunce, and shall lead you into all trueth. For he shall not speake of himselfe. For if you see any man that saith, I haue the holy Ghoste, and speaketh not out of the Gospel, but out of himselfe, he speaketh of himselfe, and the holy Ghost is not in him. For as our Sauiour Christ sayde of himselfe, I speake not of my selfe, that thereby he might take away all suspicion of deceit: May rather that hee might put a plaine difference betweene trueth and errour: in lyke maner that he might declare who they bee, that haue the holy Ghoste, and who haue him not, he saith: ye haue heard of me, what I haue deliuered, to wit: that when the inuisible Spirit shall come, he shall speake of me. If ye shal see any man confirming his cause by the Gospel, that man hath the holy Ghoste, for the holy Ghoste shall come that he may bring to your memories, such thinges as I haue taught. Therefore if any of them who are said to haue the holy Ghoste, speake any thinges of themselues, and not out of the Gospel, beleue them not. Cõsider I pray you, that Chrysostome wil haue the holy Ghoste discerned to be in men (by this marke) of speaking not of themselues, but out of the word & Gospel of God. Your churche therefore with standeth especially vpon this point: Wee are the church, and therfore can not erre: hath not the holy Ghost: for the holy Ghost appealeth not to

not to himselfe. And if to speake out of the woord of God, bee the true note of the spirit of God, and as he saith a plaine distinction betweene errour and trueth: then neede we not inquire from what place or people he cometh, as if he were only bound to them that had antiquity and consent to alleage for their Religion: but are to content vs with this (as the true note) to wit: that the spirit of God doeth not speake of himselfe, but out of the woorde and Gospel of God. Our charge is not geuen vs from god, to make iniquisition from what people he cometh, but with what voice he speaketh. For if he speake of himselfe, that is, if he iustifie not that which he saith by the Gospel of God, he is a deceiuer, what antiquity and consent soeuer be alleaged for him. And therfore Chrysost. in the same place, immediatly after the woordes now alleaged, speaking against the heretique Manichæus, saith thus: *Vbi legisti hæc? ex quo non legit hæc scripta, sed a seipso loquitur, manifestum est quod non habet spiritum Sanctum.* Where hast thou read these things? seing that he readeth not these thinges in the Scripture, but speaketh of himself, it is manifest that he hath not the holy Ghost. Would to God that you and such as you are, who bind the trueth, and therfore the holy Ghost the spirit of trueth, vnto antiquity, succession of Bishoppes, & consent of people: grounding your Religion therupon: would carefully consider of the iudgement, not onely of Chrysostome, but of Christ himselfe: thereby to discerne who they be, that haue the spirit of God, and who haue him not: then should you clearly see that he is to be discerned by his speach, and neither by his yeares, nor yet by the great traine & multitude of mē which follow after him, & least of al by the order that they obserue in following one an other. His speach doeth so plainly bewray him, that Chrysost. is not afraid to say, it is a manifest matter, not subiect to any exception, that if any read not out of the written woord that th they teach

to speake out of the woord of God

the holie ghost doth not speake of himself, but out of the word and gospell of God.

& papists bind the holie ghost vnto antiquitie, succession of bishops, & consent of people.

other, those same haue not the holy Ghost. For the holy Ghost yt was promised, was promised to bee such a one, as should not speake of himself, but appeale vnto the Gospel & word of God for his warrãt. Any man therefore may clearlie see, how iustlie wee chalenge that Spirit that speaketh in your Churche not to bee the holy Ghoste, for he appealeth to himselfe, his Councels and Doctors, making vs beleeue that there is no certainty in the word, and therefore no sure testimony to bee had from thence: not vrging vs to the Scriptures, there to enquire after him: but pulling vs from thence vnto the Churche, because shee can not (as hee saith) be deceiued. The speaches of your Spirit are these: Thus beleeueth the church, which can not erre, this is confirmed by Councels and warranted by Doctors: This hath for it Antiquity, Vniuersalitie and Consent. The voyce of the holy Ghoste is this: haue you not reade in your lawe? It is written of me in the volume of the booke: the Scripture must bee fulfilled: it is thus written. Now if the holy Ghost must haue the Scriptures to testifie and speake for him, not being allowed to speake of himself as binding men therefore to receiue him because he can not erre: surely your priuiledge is monstruously great, to haue that liberty & credit in your owne cause to speake of your selfe, which is not graunted vnto the holy Ghoste himselfe. I would be resolued of this one thing by you, why our Sauiour Christ shoulde put himselfe vpon the Scriptures for his trial being head of the Churche: and you taking your selues for members thereof, yet refuse it. If you thinke you shoulde offer your selues wrong, because you onely haue the true sense of Scripture, remember that then our Sauiour Christ hauing the true vnderstanding of the woorde, did offer iniurie vnto himselfe in putting himselfe vpon the Scriptures, dealing with these men, who had not the true

sense

ſenſe thereof, becauſe they were not of the churche, which is the piller of trueth: If you ſay it is not the ſafeſt way to perſwade, and therefore you ſende them to the Churche as vnto a ſafer way: conſider that in ſo doing you charge our Sauiour Chriſt with vnfaithfull dealinge, who hath not ſent them to that triall of the Churche, which coulde not faile but leade them vnto him: but chofe rather to ſend them to that triall of the Scripture, which (as you think) may bee drawne this way and that way, and therfore not without great danger to deceiue. It can not bee auoyded but that both our Sauiour Chriſt muſt offer himſelfe wōg (if your Aſſertion be true) in putting himſelf vpon the Scriptures, to them who had not the true ſenſe of the Scripture: And alſo deale vnfaithfully in his fathers houſe, in ſuppreſſing that which were the beſt able to lead them into all trueth: and ſending them to that which could not but deceiue them, they not hauing the true ſenſe therof. I doe therefore much marueile how you can ſatiſfie your owne conſcience, in grounding your faith and perſwading your ſelf touching Religion, to reſt ſafely wherſoeuer you ſhal finde a nūber of people profeſſing religion, who of long time together with a great nomber haue obſerued the ſame: ſeing that our Sauiour Chriſt neuer vſed any ſuch reaſon to perſwade the which were enimies vnto trueth. Dare you challeng ſuch wiſdome vnto your ſelfe, as to haue founde out a wyſer way to induce men vnto the trueth, or to continue them therin, then the only wiſe God hath practiſed? Or dare you charge him with vnfaithfulneſſe, in concealing that manner of reaſoning and perſwading, which is moſt able to preuaile: Or dare you leauing out his manner of perſuaſion, vſe an other, and yet promiſe vnto your ſelfe the beſt ſucceſſe thereby? As for his manner of perſwading men vnto the Goſpel, & how it differed

from the seducers and false teachers that went before him, may appeare plainely out of the Scriptures.

Which thing is well obserued by Chrysostome in these wordes. *Veuerunt igitur illi falsi Christi, & non docuerunt ex lege & Prophetis, sed ex seipsis loquuti sunt & ex propria sententia: Saluator uenit, & non discessit a lege, non discessit a Prophetis, sed dicebat quasi in exemplo: bene dixit Isaias. Et iterum: Nonne scriptū est in lege uestra: Et cùm accederet ad eum diabolus dicit: Dominum Deum tuum adorabis, & illi soli seruies.* There came false christs (saith Chrysostome) and they taught not out of the lawe and prophetes, but spake of themselues: Our Sauiour Christ came, and he went not from the lawe, he went not from the Prophetes, but said (to giue it you in example) Well spoke the Prophet Esaie. And agayne. Is it not written in your lawe? And when the deuill came vnto him, he said vnto him. It is written, thou shalt worshippe the Lorde thy God, and him onely shalt thou serue. We haue here that manner of persuasiō which our sauiour Christ tooke to vse the best, and therfore practised the same: & not only that, but (as Chrysostom saith) he was discerned therin, from the false Prophets which went before him. We may see also in this practise of our Sauiour Christ, a playne confutation of your strongest reason, in moueth you to fly frō the scriptures vnto fathers, doctors & the church. You were wont to say if one alleage Scriptures for his purpose, and another holding a contrary opinion, shall likewyse bring in Scriptures to vpholde his iudgement: How shal the truethe bee tried but by the writings and expositions of fathers vpon these places? Here may you see that Sathan would persuade his purpose by scriptures. Our Sauiour Christ sayeth not by reference vnto the Churche, alleaging the writings of the learned Iewes, and their expositions of the Rabbines vpon that place, but by another place of Scripture, beateth out the true sence & meaning of that

Chrysost. de sancto & adorando spiritu.

note

of that which was miſleaged by Sathan: to wit, that hee might ſo hope for helpe and defence from God, as that he ſtode bounde neuertheleſſe to vſe ſuch meanes as the Lord ſhoulde giue into his handes, becauſe it was written in an other place of Scripture, Thou ſhalt not tempt the Lorde thy God: which he ſhoulde haue done, if hauing meanes to goe downe ſafely, hee ſhoulde for all that haue caſt himſelfe headlonge of the pinnacle, in hope that the Lorde woulde not ſuffer him to dathe his foote againſt a ſtone. You may ſee that the Scripture hath in itſelfe ſufficient light, to cleare and make playne the darke places of her ſelf: And therefore they are iuſtlie charged to be infected with a moſt dangerous hereſy, who perſwade and maintepne a great doubtfulneſſe and obſcuritie to bee in the woorde, thereby to ſhunne the reproufe of their Religion and converſation: accoyding as Irenæus teſtifieth in his third booke, *Hæretici, cùm ex Scripturis arguuntur, in accuſationem conuertuntur ipſarum ſcripturarum, quaſi non recte habeant neq; ſint ex authoritate, & quaſi varie ſint dicte: & quia non poſſit ex his inueniri veritas ab his qui neſciant traditionem.* Heretiques when they are reproued by the Scriptures, they returne an accuſation againſt the ſcriptures, as if they were not of ſufficient authoritie, and as if they were doubtful and diuerſly to be taken & expoūded: & that the trueth could not be founde out by the Scriptures, of thoſe men which knowe not the tradition. Theſe are the very ſpeaches of your Churche at this day againſt the Scriptures, that the ſcripture hath no right title & ſufficient authoritie to decide controuerſies, and diſcerne ſpirites, becauſe it is but a dead letter, & that one place may be taken in diuers & ſundrie ſenſes, & that the true ſence cānot be had but only in your church, becauſe it knoweth the tradition, that is in what ſence the fathers haue deliuered it vnto thē. I haue ſhould you already that it was the practiſe of our Sauiour Chriſt, to appeale vnto the ſcriptures rather

Irenæus lib. 3, Cap. 2.

rather then vnto the churche: so consider I pray you, that we find it in the Scriptures, that the wicked & vngodly haue appealed rather to the Churche, then to the Scriptures: reasoning as you doe, that they were of the churche and therfore could not bee deceiued: And thereupon haue taken liberty, not onely to neglect the woorde brought by the true Prophet of God, but also to persecute the bringer. For thus spake the Iewes against Ieremy: Come and let vs imagine some deuyse against Ieremy, for the lawe shall not perishe from the Priest, nor counsaile from the wise, nor the word from the Prophet: Come and let vs smite him with the tongue, & let vs not giue heede vnto any of his words. You may see that vpō this grounde, that the lawe could not perishe from the Priest, nor the woorde from the Prophet, which is this in effect, that the Churche could not erre: they take liberty to fight against the trueth, and true Churche of God, and not to regarde the woords of the true Prophet of God.

Ieremy. 18.

Assertion.

Quatuor nota eiusdem Ecclesiæ.

Est Vna, Sancta, Apostolica, Catholica.

1. In her is vnity of Doctrine and Sacraments.

2. In her is holinesse and perfection of a christian life, practised, vsed, and exercised, as deuout seruing of God both day and night, chastity of lyfe, almesse deedes, fastinges and other afflictions to bring the rebellious body in subiection to the spirit, building of Churches, Vniuersities, Colledges, Hospitalles for the poore, lending of mony for charitie and not for vsury, and a continuall remembrance as well for the liuing as for the dead.

3. In

3. In her ther is a continuall succession as well of Bishoppes as of doctrine, from the Apostles tyme euen vnto this.
4. In her is vniuersalitie of faith doctrine & Religion

Answere.

YOu make iiii. notes or markes of the true Churche wherby thee is to bee knowne and discerned. The first for that thee is at Unitie within her self, both touching her Doctrine and Sacramentes. The second because the fruits of holines and true righteousnesse abounde in her. The third in that thee hath the Apostles Doctrine deliuered into her handes, by a continual succession of Bishops, from the Apostles tyme vnto the end of the woorlde, for I I thinke that is your meaning, albeit your woordes warrant succession of Bishoppes and Doctrine no longer thā vnto this tyme. The fourth, because her faith Doctrine & religion is vniuersall. Because you bring fourth proofes afterward (such as they be) for the streightening of your opinion touching these markes and notes of the Churche: the answere thereunto shall sufficiently teach vs what to thinke of this that you haue said, and in what sense & meaning, or with what caution and condition, these are to bee receiued as markes of the Churche. 1. 2. 3. 4.

Assertion.

For the first. God saith by his Prophet Ieremy. *Dabo eis cor vnum & viam vnam.* For the same Christ also prayed to his father. As thou and I are one in deity, so graunt that such as are mine may bee one in concorde. Which as you may read in the Acts was graunted him of his Ieremy. 32. Iohn. 17. Act. 4.

ceiue some fruit of that which was not done but at his request, and for him.

These my labours (how slender soeuer, in the defence of Religion, against Poperie and superstition) I am bolde to offer vnto your worships: principally because the Lorde hath aduaunced you vnto the greatest worship, that is, to the worshipping of himselfe in spirit & truth, and vnto those mindes that beare such good will towards his trueth, hath ioyned in like manner armes of great authoritie in your Countrie, to be able to cherishe, credite, and maintaine the same: secondarily to leaue behind me a perpetuall testimony of the duetie and good wil, which both in this common respect, and in many other priuate touching my selfe, I doe beare vnto you. And last of all, that this publique recorde, might become a spur vnto your further profiting, and a stay to keepe you from the danger of falling away, and not answearing vnto the hope and expectation of such a beginning. The Lord of all maiestie and power, continue his graces towarde you, that hee may haue the praise, of a continued and complete woork of mercie in you.

Your VVorships to commaund in the Lord,

Iohn Knewstub.

An answere vnto certaine assertions, tending to maintayne the Churche of Rome, to be the true and Catholique Churche.

Assertion.

IT is an article of our Faith, to beleue the Catholique church, whose Schoolmaister is the holie Ghost, and therefore in the Creede that article is placed next to the article of the beliefe in the holy Ghost: by whose continuall instruction & assistance being directed, shee cannot erre in matters of faith. For as S. Paul saith, she is *Columna & firmamentum veritatis*, so that we are al bounde, first to beleue and obeie, yea howsoeuer it seemeth to our sence and vnderstanding. 1. Tim. 3.

Answere.

YOu affirme that we ought to beleue the Catholique Church. It is true, we ought to be most assured, that the death of Christ was not fruitelesse, but that he by the same hath purchased a peculiar people vnto himselfe, making them out of al places where it hath liked him, acceptable to the good pleasing of his will: without binding of himselfe, and his grace vnto any particular person, company or place alone, and this we ought to beleue.

Christ is not tied to any particular person, company or place alone. Extra quid?

Consider is wel therefore with your selfe, that the church is a matter that falleth into beliefe, insomuch that good Christians hardening themselues into christian resolution, haue sometime suffered death rather

The Apostle, as it appeareth in that chapter, had taught Timothie, that Bishoppes and Deacons must be no drunkards, no fighters, no men geuen to filthie lucre, no men whose children liue without due gouernement: that their wiues should be honest, no slaunderers, but sober, and faithfull in all things: immediatly after these instructions, he hath these words. These things write I vnto thee, trusting to come to thee very shortlie, but if I tary long, that thou maiest know yet howe to behaue thyselfe in the house of God, which is the church of the liuing god, the piller & ground of the truth. Saint Paul here vnto Timothie his writing, shewe to behaue himselfe in dealinges in the Church, touching those things, wherein euery seruaunt of God is sworne. For who would suspect the Church of so much vnsanctitie in iudgement, that they ought to be instructed, and charged, writing to her chiefe of Bishoppes, to beware of prophane fables, & errors, conceiued out of Scripture, and not rightly vnderstanded? Or who can make this question, whether vnchaste chastitie, vnmercifull almes, filthie holinesse, sinfull vnctuous chrisme, vnlearned learned, vnfaithfull faithfulnesse, vnholie holie orders, be prophane fables, & errors, or no? Or who seeth not, that these are not meete things to serue in a place of great credit, & to be vsed in the Church? Or who can deny, but that Paul by his example hath taught all Bishoppes & other Ministers of the Church, how they ought to behaue themselues in the Church? Who seeth not, that Paul hath taught Timothie, & in him all Bishoppes,

greater difficultie than these. She can not erre in matters of faith, to iudge amisse of them, & therefore is error much lesse to bee feared, in discerning that so grosse euilles as these be, cannot beseeme him, who is to serue the lord in so high a calling. I hartely beseech you to marke it well, that in the same place where you grounde the Churche can not erre, the Apostle hath left a Doctrine vnto the Churche least shee should erre, and that in matters most easy to be discussed. So that if the Churche bee void of error, it is not otherwise, than so farforth as shee geueth an attentiue eare to the writings of the holy Ghost, which are geuen to keepe her from swarueinge. For the Apostle doeth first instruct her by writing, before he tell vs of this priuiledge, which (you say) vpholdeth a freedom from erring. How bee it you shal hardly perswade any man of indifferent iudgement, that the Apostle woulde haue vs conceiue so highly of her impossibilitie to erre in matters of faith: as not to inquire whether shee followe therein the rule of the written woorde: when in his owne practise, hee leaueth her not without direction in writing, touching matters not of faith, but (which is lesse subiect vnto error) of conuersation: and that euen in the same place, where this priuiledge of hers seemeth to be most vpholde by him. Saint Paule instructeth a man with Doctrine and principles of trueth, that he may know how to behaue himselfe in the Churche, which is the piller of trueth: But you first of all without Doctrine, thrust a man vpon your Churche: and then force him to imbrace such Doctrine, as ther hee shall finde receiued without further examination: because (as you say) it is the piller of trueth, and therfore can not erre.

note

S. Paul leaueth not the Church without direction in writing, touching matters of faith, but also of conuersation

I leaue it to the iudgement of euery indifferent reader to consider, whether this manner of proceeding, bee any thing like vnto that course which the Apostle keepeth. It were the speediest dispatch of all controuersies, although

not the beſt, if the one party ſhoulde bee firſt put in poſſeſſion, and thereupon haue title vnto all thinges poſſeſſed. But it were the beſt, although not the ſpediest diſpatche, if the title were firſt aſſuredly knowne and determined, & thereupon the true owner put in poſſeſſion. You will firſt haue the poſſeſſion of the Churche, & thereupon be intitled to the trueth, and all other treaſures thereof: whereas you ought firſt to proue your title to the trueth to be good: and then might you lawfully haue poſſeſſion of the church. As concerning the ſenſe and meaning of that place of the Apoſtle, Chryſoſtome maketh an other expoſition of it, than your Churche of Rome is wont. *Eſt columna (inquit Chryſoſtomus) ac firmamentum veritatis, non quemadmodum illud Iudaicum templum: Hoc enim eſt quod ſedem continet ac prædicationem: quippe veritas Eccleſiæ columna & firmamentum eſt.* He ſaith that the trueth is the piller and groundе of the Churche. He will haue the church to be a piller beneth out of the trueth. In this iudgement the woordes are to bee expounded palpably, ſo that the meaning of this ſaying [The Churche is the groundе and piller of trueth] is, that the Church is a piller beneth and made out of the trueth. You would haue vs to diſcerne the Scriptures by the Churche, becauſe (as you ſay) the cannot erre: but Auguſtine woulde haue vs to diſcerne the Churche by the Scriptures: his woordes are theſe: *In ſcripturis diſcimus Chriſtū: in ſcripturis diſcimus Eccleſiam. Has ſcripturas communiter habemus, quare nō in eis & Chriſtū & Eccleſiam communiter retinemus.* You ſee that we haue ſeene the ſtrength and groundе of your aſſertion. Pray you conſider in good earneſt the forme and maner of your proceeding and reaſoning in this cauſe of true religion. You firſt appoint a church, lawfully (as you take it) in the church of Rome, a number of people who are the iudges of your controuerſies in theſe matters, that are

called into question, those you say can not erre, and therefore by them you will be tryed. As if in causes of triall, a man might picke out all the men himselfe, who were to passe vpon him: and that lawe and reason woulde permit a man to refuse God and the country, & to put himself vpō his fellow prisoners, yea and vpon those only of them, who were indited of the same trespasse, that he standeth to bee tryed of. It is against al right & reason, you should be both party & iudge. Augustine saith in the place before alleaged, *Scripturas communiter habemus:* The scriptures are common & indifferent to both, and therefore mete to iudge: The Romane churche is a party, and therefore not fit to beare witnesse, and much lesse to iudge in this cause. Our Sauiour Christ affirmeth that if he shoulde haue had no testimony but from himself, his witnesse should not haue been true, & therefore willeth them in the same chapter to search the scriptures, for they (saith he) beare witnesse of me. You testifie of your selues alone, appealing alwayes vnto your owne churche, that you say can not erre, & therefore your witnesse (by the testimony of our sauiour Christ) is found not to be true. Whereunto agreeth Chrysost. his wordes are these. *Venit Montanus dicens: Spiritum sanctum habeo: venit Manichæus dicēs, Spiritum sanctum habeo: non fuit autem manifestum, vt igitur ne plures nomine seducerentur, quoniam inuisibiliter donum venturum erat, dixit: Quando venerit Paracletus Spiritus veritatis qui à patre procedit, ille vos memores faciet verborum meorum, & inducet vos in omnem veritatem: non enim à semetipso loquetur. Nam si quem videritis dicentem spiritum Sanctum habeo: & non loquentem euangelica, sed propria, is a seipso loquitur, & non est spiritus sanctus in ipso. Sicut enim dicit de seipso, ego a meipso non loquor: vt soluat suspicionem deceptionis, ne in errorem a veritate separet: ita vt ostendat quinam habent Spiritum sanctum, & qui nō habēt, sed simulant se habere a me audistis quid tradidi.*

Chryſ. de ſancto & odorando ſpiritu.

A.4. Quando

ℰ papiſte muſt not be partie & iudge.

Iohn. 5.

ℰ ſcriptures

Quando veniet inuisibilis spiritus meus loquetur. Si videritis aliquem euangelica repetentem, profecto spiritum sanctum habet, veniet enim spiritus sanctus, vt recordari vos faciat eorum quæ docui. Si quis igitur eorum qui dicuntur habere spiritum sanctum, dicat aliquid à seipso, & non ex Euangeliis, non credite. Montanus and Manichæus two heretiques, came and affirmed that they had the holy Ghost: therefore our Sauiour Christ least noe shoulde bee seduced by that name, for as muche as the gift was inuisible and not to bee seene, saith when the holy Ghoste the spirite of trueth shall come, hee shall bring my wordes into your remembraunce, and shall lead you into all trueth. For he shall not speake of himselfe. For if you see any man that saith, I haue the holy Ghoste, and speaketh not out of the Gospel, but out of himselfe, he speaketh of himselfe, and the holy Ghost is not in him. For as our Sauiour Christ sayde of himselfe, I speake not of my selfe, that thereby he might take away all suspicion of deceite: May rather that he might put a plaine difference betweene trueth and errour: in lyke maner that he might declare who they bee, that haue the holy Ghoste, and who haue him not, he saith: ye haue heard of me, what I haue deliuered, to wit: that when the inuisible Spirit shall come, he shall speake of me. If ye shal see any man confirming his cause by the Gospel, that man hath the holy Ghoste, for the holy Ghoste shall come that he may bring to your memories, such thinges as I haue taught. Therefore if any of them who are said to haue the holy Ghoste, speake any thinges of themselues, and not out of the Gospel, beleeue them not. Ouider I pray you, that Chrysostome will haue the holy Ghoste discerned to be in men (by this marke) of speaking not of themselues, but out of the mouth of Gospel of God. Your churche therefore with Sandeth especially vpon this point. Wee are the church, and therfore can not erre, saith not the holy Ghost: for the holy Ghost appealeth not to

Montanus & Manichæus

note.

the holie ghost bringeth into our mindes such thinges as Christ taught.

note.

not to himselfe. And if to speake out of the woord of God, bee the true note of the spirit of God; and as he saith a plaine distinction betweene error and truth: then neede we not inquire from what place or people he cometh, as if he were only bound to them that had antiquity and consent to alleage for their Religion: but are to content vs with this (as the true note) to wit: that the spirit of God doeth not speake of himselfe, but out of the woorde and Gospel of God. Our charge is not geuen vs from god, to make iniquisition from what people he cometh, but with what voice he speaketh. For if he speake of himselfe, that is, if he iustifie not that which he saith by the Gospel of God, he is a deceiuer: what antiquity and consent soeuer be alleaged for him. And therfore Chrysost. in the same place, immediatly after the wordes now alleaged, speaking against the heretique Manichæus, saith thus: *Vbi legisti hæc? ex quorum legit hæc scripta, sed a seipso loquitur, manifestum est quod non habet spiritum Sanctum.* Where hast thou read these things? seing that he readeth not these thinges in the Scripture, but speaketh of himselfe it is manifest that he hath not the holy Ghost. I woulde to God that you and such as you are, who binde the truth, and therfore the holy Ghost the spirit of truth, vnto antiquity, succession of Bishoppes, & consent of people: grounding your Religion therupon would carefully consider of the iudgement, not onely of Chrysostome, but of Christ himselfe: thereby to discerne who they be, that haue the spirit of God, and who haue him not: then should you clearly see that he is to be discerned by his speach, and neither by his yeares, nor yet by the great traine & multitude of me which follow after him, & least of al by the order that they obserue in following one an other. His speach doeth so plainly bewray him, that Chrysost. is not afraid to say, it is a manifest matter, not subiect to any exception, that if any read not out of the written woord that he they teach

to speake out of the woord of God

the holy Ghost doth not speake of himselfe, but out of the word and Gospell of God.

& papists be blinde in giuing Gods woord vnto antiquitie, succession of Bishoppes, & consent of people.

other, shall same haue not the holy Ghoſt. For the holy Ghoſt is was promiſed, was promiſed to bee ſuch a one, as ſhould not ſpeake of himſelfe, but appeale vnto the Goſpel & iudge of God for his warrãt. Any man therefore may clearely ſee, howmuche wee chalenge that Spirit that ſpeaketh in your Churche not to bee the holy Ghoſte, for he appealeth to himſelfe, his Councels and Doctors, making vs beleeue that there is no certainty in the word, and therefore no ſafe teſtimony to bee had from thence: not vſining vs to the Scriptures, there to enquire after him: but pulling vs from thence vnto the Churche, becauſe there can not (as her ſaith) be deceiued. The ſpeaches of your ſpirit are theſe: Thus beleeueth the church, which can not erre; this is confirmed by Councels and ratified by Doctors: This hath ben in Antiquity, Continuance and Conſent. The ſpeach of the holy Ghoſte is this: haue you not reade in your bookes? It is written of me in the volume of the booke: the Scripture muſt bee fulfilled: it is thus written. How if the holy Ghoſt muſt fulfill the Scriptures to witteſſe and ſpeake for him: not being allowed to ſpeake of himſelfe as standing alone therefore to receiue him because he can not erre in any point of religion is ſufficiently great, to haue that liberty & credit in your owne cauſe to ſpeake of your ſelfe, which is not graunted vnto the holy Ghoſte himſelfe? I would be reſolued of this one thing by you, why our Sauiour Chriſt ſhould put himſelfe vpon the Scriptures for his triall being head of the Churche: and you taking your ſelues for members thereof, yet refuſe it. If you thinke you ſhould offer your ſelues wrong, becauſe you onely haue the true ſenſe of Scripture, remember that then our Sauiour Chriſt hauing the true vnderſtanding of the worde, did offer iniurie vnto himſelfe in putting himſelfe vpon the Scriptures, dealing with theſe men, who had not the true

ſenſe

sense thereof, because they were not of the churche, which is the piller of truth: If you say it is not the safest way to perswade, and therefore you sende them to the Churche as vnto a safer way: consider that in so doing you charge our Sauiour Christ with vnfaithfull dealinge, who hath not sent them to that triall of the Churche, which could not faile but leade them vnto him: but chose rather to send them to that triall of the Scripture, which (as you think) may bee drawne this way and that way, and therefore not without great danger to deceiue. If it can not bee auoyded but that both our Sauiour Christ must offer himselfe lyeing (if your assertion be true) to perish himself vpon the Scriptures, to shun who had not the true sense of the Scripture: And also deale vnfaithfully in his fathers house, in suppressing that which were the best able to lead them into all truth: and sending them such as could not find or cure them; they not hauing the true sense thereof. I doe therefore much maruelle how you can excuse your owne conscience in grounding your faith and perswading your self touching Religion, to rest safely where soeuer you shal finde a number of people professing religion, who of long time together with a great number haue obserued the same thing that our Sauiour Christ neuer did any such reason to perswade that which were Enimies vnto truth. Dare you challenge such welcome vnto your selfe, as to haue founde out a wyser way to winne men vnto the truth, or to continue them therein, then the only wise God hath practised? Or dare you charge him with vnfaithfulnesse, in concealing that manner of reasoning and perswading, which is most able to preuaile? Or make you lesse count his manner of perswasion, then an other, and yet preuaile vnto your selfe the best thereof thereby? As for his manner of perswading men vnto the Gospel, & how it differed

place of Scripture, beareth out the true sense & meaning of

from the seducers and false teachers that seeke to beguile him, may appeare plainely out of the Scriptures.

Chryſoſt. de ſan. cto & adorando ſpiritu.

Which thing is well obſerued by Chryſoſtome in theſe wordes. *Quemadmodum illi falſi Chriſti, & non docuerunt ex lege & Prophetis: ſed ex ſcripturis ſuis ſeipſos ſuaſerunt: & ex propriis ſententiis: Sic & iſte videbit, & non ex ſcripturis legis, non diſceſſit a Prophetis, ſed dicebat quaſi in exemplo horum dicit Iſaias. Et iterum dicit. Verum ſcriptum eſt in lege veſtra. Exceſſiſti ſuccedere ad eam quæ habitat dicta: Dominum Deum tuum adorabis, & illi ſoli ſeruies.* Theſe olde falſe Chriſtes (ſaith Chryſoſtome) and they taught not out of the lawe and prophetes, but ſtanding of themſelues out of their owne Chriſt verie, and he woulde not from the lawe, he went not from the Prophetes, but ſaith (to giue it vs for an example) that Iſaias ſpake the prophet Eſaie (ſaith he) ſaide thus: Is it not inough for you (ſaith he) to be the ſeruile miniſters of him, but will you be? It is written, thou ſhalt worſhippe the Lorde thy God, and him onely ſhalt thou ſerue. Where you ſee the true manner of perſuading which our ſauiour Chriſt vſed to take the beſt, and therefore purſueth the lawe, & notonely that but (as Chryſoſtome ſaith) he was diſpoſed therein, from the faith of prophets which went before him. Wherein conſpireth alſo the practiſe of our Sauiour Chriſt, in confuting the interpretation of Satan, & ouercomming him, moſt by the ſcriptures, both Fathers, doctors, & the church.

note

You muſt be wont (ſir) if one alleage ſcriptures for his purpoſe, and another holding a contrarie opinion, ſhall likewiſe bring in ſcriptures to vphoulde his iudgement: then ſhall the iudge be vncertaine by theſe meanings and arguments of ſuch as vpon either ſide alleage ſcriptures, that man can vnneth perſuade his opinion by ſcriptures. But our Sauiour Chriſt ſpeaketh not by reaſoning with the Churche, nor alleaging the diſcipline of the Iewiſh ſynagogue, and the expoſitions of the Rabbines vpon that place, but by another place of ſcripture, teacheth out the true ſence & meaning of that

of that which was misalleaged by Sathan to vse, that her might ye hope for helpe and defence from God, as that he selfe hounde nevertheleſſe to vſe ſuch meanes as the Lord ſhoulde giue into his handes, becauſe it was written in an other place of Scripture, Thou ſhalt not tempte the Lorde thy God, which he ſhoulde haue done, if hauing meanes to goe ſafely, he ſhoulde for all that haue caſt himſelfe headlonge of the pinnacle, in hope that the Lorde woulde not ſuffer him to dashe his foote againſt a ſtone. You may ſee that the Scripture hath in itſelfe ſufficient light, to cleare and make playne the darke places of her ſelfe. And therefore they are iuſtly chargen to be infected with a moſt dangerous hereſy, who perſuade and maintayne a great doubtfulneſſe and obſcuritie to bee in the woorde, thereby to ſhunne the reproofe of their Religion and conuerſation: according as Irenæus teſtifieth in his thirde booke. *Hæretici cum ex Scripturis arguuntur, in accuſationem eorum conuertuntur ſcripturæ, quaſi non recte habeant neq; ſint ex authoritate, & quaſi varie ſint dictæ: & quia non poſſit ex his inueniri veritas ab his qui neſciant traditionem.* Heretiques when they are reproued by the Scriptures, they returne an accuſation againſt the ſcriptures, as if they were not of ſufficient authoritie, and as if they were doubtfull and diuerſly to be taken & expounded: that the truethe could not be founde out by the Scriptures, of thoſe men which knowe not the tradition. Theſe are the very ſpeaches of your Churche at this day againſt the Scriptures, that the ſcripture hath no ciuil title & ſufficient authoritie to decide controuerſies, and diſcerne ſpirites, becauſe it is but a dead letter, & that one place may be taken in diuers & ſundrie ſenſes, & that the true ſenſe cannot be had but only in your churche, becauſe it onely hath the tradition, that is in what ſenſe the fathers haue deliuered it vnto the. I haue ſhewed you already that it was the practiſe of our Sauiour Chriſt, to appeale vnto the ſcriptures rather

Irenæus lib. 3. Cap. 2.

rather then vnto the churche. To conclude I pray you, that we find it in the Scriptures, that the wicked & vngodly haue appealed rather vnto the Churche, then to the Scriptures: reasoning as you vse, that they were of the churche and therefore could not be deceiued. And therupon haue taken liberty, not onely to neglect the wordes brought by the true Prophet of God, but also to persecute the bringer. For thus spake the Iewes against Ieremy: Come and let vs imagine some deuyse against Ieremy, for the lawe shall not perishe from the Priest, nor counsaile from the wise, nor the word from the Prophet: Come and let vs smite him with the tongue, & let vs not giue heede vnto any of his words. You may see that vpon this grounde, that the lawe could not perishe from the Priest, nor the woorde from the Prophet, which is this in effect, that the Churche could not erre: they take liberty to liue against the truethe, and true Churche of God, and not to regarde the woordes of the true Prophet of God.

Ieremy. 18.

Assertion.

Quatuor nota in solam Ecclesiæ
Est Vna, Sancta, Apostolica, Catholica.

1. In her is vnity of Doctrine and Sacraments.

2. In her is holinesse and perfection of a christian life, practised, vsed, and exercised, as deuout seruing of God both day and night, chastity of lyfe, almesse deedes, fastinges and other afflictions to bring the rebellious body in subiection to the spirit, building of Churches, Vniuersities, Colledges, Hospitalles for the poore, lending of mony for charitie and not for vsury, and a continuall remembrance as well for the liuing as for the dead.

3. In

3. In her thee is a continuall succession as well of Bishoppes as of doctrine, from the Apostles tyme euen vnto this.

4. In her is vniuersalitie of faith doctrine & Religion

Answere.

YOu make iiii. notes or markes of the true Churche whereby thee is to bee knowne and discerned. The first for that thee is at Vnitie within her self, both touching her Doctrine and Sacramentes. The second because the fruites of holines and true righteousnesse abounde in her. The thirde in that thee hath the Apostles Doctrine deliuered into her handes, by a continual succession of Bishops, from the Apostles tyme vnto the end of the worlde, for I I thinke that is your meaning, albeit your woordes warrant succession of Bishoppes and Doctrine no longer thã vnto this tyme. The fourth, because her faith Doctrine & religion is vniuersall. Because you bring fourth proofes afterward (such as they be) for the streighterning of your opinion touching these markes and notes of the Churche: the answere thereunto shall sufficiently teach vs what to thinke of this that you haue said, and in what sense & meaning, or with what caution and condition, these are to bee receiued as markes of the Churche.

Assertion.

For the first. God saith by his Prophet Ieremy. *Dabo eis cor vnum & viam vnam.* For the same Christ also prayed to his father. As thou and I are one in deity, so graunt that such as are mine may bee one in concorde. Which as you may read in the Acts was graunted him of his

Ieremy. 32.

Iohn. 17.

Acts. 4.

of his said father. For ther was in the primitiue church. *Gen vnum, & vnum vale.* Saint Paule also prayed for the same, saying: *Deus patientiæ & solatij det vobis idipsum*

Rom. 15. *sapere in alterutrum secundum Iesum Christum, vt vnanimes vno ore honorificetis Deum & Patrem Domini nostri*

1. Corint. 1. *Iesu Christi. Et alibi: Obsecro vt idipsum dicatis omnes & non sint in vobis Schismata.* Therefore I conclude that where discorde and diuision is in matters of faith, ther can not bee the churche of Christ: vnlesse you will affirme that God hath not performed his faide promise made by Ieremie, neithe that the father hearde the said prayer of his sonne for the vnity of the Churche.

August. epist. 65. And that Saint Augustine was greatly deceiued, who saith that in *Cathedra vnitatis, est doctrina veritatis.*

Answere.

TO proue that in the Church is Vnitie of doctrine & Sacramentes, you allege out of the Prophet these woordes: *Dabo eis cor vnum & viam vnam.* I will giue them one heart and one way. I hope you haue read the chapter: and therefore doe remember that this people whom he promiseth to bring againe out of captiuitie, and then to giue them one hart and one way: had alreadie a

Ier. 32. ver. 32. kinde of Vnity and consent among them: for the Prophet in this same chapter affirmeth, that the Princes Prophetes Priestes, & people had consented to turne their backes vpon the Lord, & had set their Idolles in the house wherupon his name was called. And this their Vnity and agreement in such corrupt doctrine & worship of god, was the cause why the Lord (as he had decreed to punish them by geuing them ouer into the handes of the Chaldians) euen so did execute the same decree in deede. And yet not withstanding that he promiseth afterwarde in this sorte to bring

them

them home againe to theyr owne land: and then to geue them one hart and one way to feare him, & to plant sincere religion and the true feare of GOD among them. You may see by this place, that there is no true vnitie but in veritie and trueth, because the Lorde speaketh vnto this people, whohad great agreement in theyr corruption touching the seruice of God: as if they had beene at deadly dissention: saying, I wyll geue them one heart and one way. Your doctrine is not the veritie, as GOD wylling shalbe plainly proued when I come to that place, and therefore your agreement how great soeuer, is the moste daungerous diuision that can bee, for that it is sundred from the trueth of Christe and his Gospell. I conclude therefore againste you with this testimony, that because you haue not the veritie with you, therefore you haue no vnitie among you. For this place plainely prooueth, that it is is true doctrine and religion, which maketh men to be of one heart and one way, insomuche that the Lorde when hee promiseth to restore sincere worshippe and seruice of GOD, saieth, I wyll geue them one heart and one way. Our hearten and wayes doe neuer growe vnto any vnitie in deede, before that they be established in true Religion: but bee so variable, that we may bee ledde by the craftie wilinesse of men, from one errour into another without any stop or stay. For in so many grosse corruptions as haue entred into your Churche one after another, and one more corrupt then another: some whereof the most of you nowe (since the late reuiuing of the Gospel) begin to blush at: which of you euer before this time did once stand against any of them? Your ready consent to euery of the without gainsaying, declareth that if there had bene as many more as lesse corrupte, you should for all that haue had no power to haue withstoode them. This no maruayle, for we doe neuer make any staye before wee come to the knowledge of sincere religion, which when it ben-

after they were returned from Babilon.

& Iohn.

the ayde of Papistrie is a Demonstrable diuision.

true doctrine & religion.

the papiste now adaies standeth of many grosse corruptions in their Churche.

it entreth beginneth to make vs afrayd of corruption euen in the least things that haue no warrant from the trueth of God. If you geue any credite to the Prophet in this place, you may neuer speake of vnitie, without restraining it to the trueth and veritie. And therfore you may see howe your first witnesse reproueth your iudgement touching Unitie, without any mencion of veritie and trueth. I truste you will geue me good leaue to deale by the way of demaunde with you, so long as I haue no other meaning, in this our disputation of vnitie, to set you and your witnesse at one. Tel me therfore I pray you at your conuenient leasure, of this people of Israel to whom hee sayth, hee wil geue one hearte & one way, were not the Churche of God (albeit there were great corruptions among them in the seruice of God) where the Church was at that time? And if you say they were the Churche, then answeare me howe these two hang togeather: that the Lorde promiseth in the time to come and after their returne to giue them one hart and one way, which is (as you say) ment of vnitie, whereas you are of opinion that there is no true Churche, if there bee not alreadie vnitie among them. And therefore haue not onely made it a marke, but the first marke of the Church. I long to heare from you of some good agreement made betweene you and your witnesse.

Your seconde testimonie for Unitie is taken out of the Gospel after Saint Iohn. It is the prayer of our Sauiour Christe vnto his father for his elect. These are the woordes. *Pater sancte serua eos per nomen tuum, quos dedisti mihi, vt sint vnum, sicut & nos.* Holy father saue them by thy name, whom thou hast giuen vnto me, that they may be one as we are. You shal spare me, albeit I receiue not your exposition: seeing that our Sauiour Christ hath opened his owne meaning, for he him selfe doth more plainely declare this matter in the same Chapter: when

he

he prayeth that this may be graunted vnto all that shal by the Apostles doctrine bee brought to beleeue in him: *Vt omnes vnum sint sicut tu pater in me, & ego in te, vt & ipsi in nobis vnum sint:* that all may bee one as thou father in me, and I in thee, so they in vs may be one. He prayeth not simple for agreement, but with addition, that they may be one and at agreement in GOD the father and in Christ, and remaine one in them, which is perfourmed when the trueth of his woorde is truely imbraced and followed, for then we are saide to be in him, as appeareth in the 10. of this Gospell. *Si manseritis in me, & verba mea in vobis manserint:* (saith our Sauiour Christ) declaring that this is to abide vnited vnto him, when his woorde abideth in vs. Likewise in the seconde to the Collossians, after that he hath tolde them that all the treasures of wisedome and knowledge are hid in Christe, and therefore willeth them, as they haue receiued Christ Iesus, so they shoulde walke in him: forthwith he warneth them to take heede that no man deceiue them by philosophie, according to the traditions of men, and not according vnto Christ, declaring that this is not to be in Christ, neither to walke in him, when wee walke after the traditions of men, and remaine not vnited vnto him, and at one with him in his woorde. Proue vnto vs then, that you are one in God the father, and in Christ, by beyng vnited vnto the trueth of their doctrine, and that you remayne in them, by hauing their woordes remayning in you: and then we will make good reckoning of such an agreement. But seeing the contrary is apparant wee affirme out of this place, that the prayer of our Sauiour Christe, is not verified in you that you shoulde abide one in them, because their woordes and doctrine abide not in you.

John. 15.

Collos. 2.

Besides this you are to bee put in remembrance, that albeit our Sauiour Christe prayed for vnitie, that it might bee graunted vnto his Disciples too bee one,

yet that proueth not that without imperfectiō they did enioy it, for hee prayeth in like maner in the same Chapter for the faithfull, that they myght be deliuered from euyll, Nowe who knoweth not, that his bee greatly subiect to euyll, whether you vnderstande it of outwarde or inward euilles, Spirituall or Temporall, as wee call them, and yet not withstanding that prayer was heard for them as well as this. I say therfore, that as the Churche is voyde of euyll, so is it of dissention and variaunce, and as it is troubled no twithstandyng this prayer with euill and often times geueth great offence by fallyng into the same: So is it in lyke maner with discorde and dissention. The speaches therefore which bee absolute in them selues are by the iudgement of the learned, too bee limitted accordyng too that measure whiche is graunted vnto man too attayne vnto, and not absolutly too bee vrged as you doe.

note.

You alleage moreouer for proofe of your Assertion, out of the Actes of the Apostles, that there was in the Primitiue Churche *Vnum Cor & vna anima*: One Hearte and one mynde: It is true that there was great agreement in that people, which was as it were the first fruites of the spirite of GOD, and of the Apostles doctrine and labours: and suche an agreement as Churches planted after by the Apostles them selues had not the like, as it is apparent in the Churche of Corinth, and yet a true Churche, and so called and accounted of by the Apostle Paule. There was suche vnitie of affection among them, that they liberally employed theyr goodes one vppon an other, as necessitie required, and albeit the vnitie of minde and affection whiche they hadde among them selues was very greate, yet it was not so vniuersall, as that it did admit no exception of any particulars, for wee reade immediatly after of two Ananias and Saphira: that were not so single hearted

towarde

towards their brethren as the reſt, and therefore receiued punishment accordingly. But I pray you marke that it is sayde there, *Multitudinis credentium, erat cor vnum & anima vna*: They were faythfull and beleeuers of the woorde of GOD. and not Seruauntes and Slaues to the traditions of men, that had title to rule among them. Vnitie therefore is in this place (as before) restrayned vnto the veritie and truethe. So that yf you looke for any helpe from hence you are to procure the trueth of your doctrine, before you dying in the vnitie of your affections. But let this be graunted, what haue you sayde for your selfe? yee haue brought for proofe one example? if you had brought many of these, a Logician woulde haue answeared you, that examples prooue nothing, and what exceptions may bee taken agaynst your one example? was there not murmuring and complayning immediatly after, among this number, that are sayde there to bee of one heart and mynde, for that the Grecians their widowes were not prouided for, and thereupon a newe order taken for their better prouision? And were not two of this number, whose heartes were sayde to bee one, hunted out from among the reſt, and made a Spectacle of the iuſtice of GOD against dissimulation? Now can not howe true an example howe true soeuer at the beginning and for some little tyme, become a rule to guide all men for all times? Nowe the daunger of diuision is greater as experience doeth tell vs in the continuaunce and encreaſe of the Churche, then at the firſte planting and building of the same, so that an example of vnitie in the Churche long continued and encreased had beene more forcible and ſtrong to induce vs, then this of the Churche newly planted.

The place alleaged out of the Romanes exhorteth vs to beare one with the infirmities of an other, to receyue them that are the weaker sorte, not to vilayne them,

of, cast them of in their weakenesse and infirmities & remembring wel how Christ hath receiued vs in our maners. If hee speake of vnitie in doctrine and Sacramentes in this place as you say, his prayer for it, doeth rather argue a want to bee as yet in them of the thing, then to importe any present possession thereof. For wee are not woont to pray for the thinges wee haue alreadie, and you knowe your Assertion maintaineth that vnitie can neuer be sundred from the Church, because it is a speciall note and badge thereof. The authoritie out of the Epistle to the Corinthes, is directly against your Assertion. For there were (as he affirmeth in that chapter) Sectes & Scismes amongest them, one holding of Paule, another of Apollo, which hee prayeth may bee stayed and no more bearde of amongest them. Where being then sectes and schismes amongst them, & yet notwithstanding he geuing them the name and title of the Church, as appeareth in the beginning of that Chapter: prooueth that euery diuision by and by taketh not away the name of the Churche from those that are so diuided. To be briefe, ꝑ place which inferreth a diuision to haue bin in a Church, it notwithstanding remaining still a Church: is but a weake grounde to proue that Vnitie is an infallible note and marke of the Church.

Nor concluding with Augustine in his Epistle ad Vincentium fortem, for you haue mistaken the number, it is not as you quote it. There are not many wordes alleaged out of him, and yet they are not al truely alleaged, howbeit you haue marred al, swarued from his meaning. I will therefore let you downe his wordes both before and after. *Hinc aq; alijs similitudinibus Dominus seruorum suorum tollerantiã confirmauit, ne dum se bani putant malorũ permixtione culpari, per humanas & temerarias dissentiones aut paruulos perdant, aut paruuli pereãt. quod vsq; adeo cœlestis magister cauẽdum præmonuit, vt etiam de præpositis malis plebem secum facerent, ne propter illas doctri-*

August in epist. 166.

na salutaris cathedra desideretur, in qua cognitur etiam mali bona dicere, neque enim sua sunt quæ dicunt, sed Dei, qui in Cathedra veritatis doctrinā posuit varietatis, de præpositis suis mala facientibus, & dei dona dicentibus aut: quæ dicunt, facite: quæ autem faciunt, facere nolite. Auguſtine in this epiſtle defendeth the Church againſt the Donatiſts, who charged it to be defiled with the wickednesſe of ſome euill men, with whom it did communicate, and that in communicating with thoſe euill men in the Sacramentes, they were made partakers of their ſinnes. Hee vſeth certaine ſimilitudes taken out of the Scripture, to confirme a tolleration of euill manners, when without daunger they can not bee reformed, ſhewing the daungers, and raſhe diuiſion, howe ſtrong reaſons to ouerthrowe the weake, and that the Lorde hath forewarned vs to take heede of this raſh diuiding of our ſelues from the Churche becauſe of the euill lyfe of ſome: in that he warranteth the people againſt the euill manners of their guides and teachers, in ſuch ſort as hee commaundeth them to heare their doctrine, but not to followe their example of life and conuerſation. For euill men, ſayth hee, are compelled by the worcking of God to ſpeake good thinges, neither are they their owne, but the matters of God which they doe vtter; who hath placed the doctrine of truth euen in that chaire, where there is vnitie with euill manners. Therfore the trueth diſcreeteſe of guides doyng euill, but ſaying that which GOD hath geuen them, ſayth, doe as they ſay, but doe not as they doe. This is the vnitie that Auguſt. ſpeaketh of, which is to bee reſtrayned to the matter hee hath in hande, to wit, that the euill life of ſome in y Churche, is no ſufficient cauſe to make a diuiſion from that Churche. For yf it had, the Lorde woulde not haue mooued vs too heare thoſe, and too doe as they ſaye. And yet which is more, hee doeth forewarne vs to beware of diuiding our ſelues euhly from thoſe, in that hee com-

Aug

raſhe diuiſion in daungerous.

Aug. warranteth y people againſt euill manners of Bysshops & guydes.

euill men.

note.

pelleth oftentimes men of euill life, to deliuer good and sounde doctrine vnto his people, and hath got a place for his trueth out of that Chayre, where they doe sit who are at vnitie with euill manners. If we were departed from your Churche, onely because of your euill life, finding no fault with your doctrine, you might reply with Augustine, and say vnto vs: *In Cathedra veritatis, posuit doctrinam veritatis*: He hath placed true doctrine in their mouthes, who in their life are at vnitie with euill conuersation. But your doctrine is at deadly debate with the trueth of GOD his worde, and therfore we haue a Christian quarrell against you, not for like onely, but especially for euill Doctrine, and the Lorde I doubt not shal in his time reuenge vs of you, by killing the errour which is within you. I conclude therefore against you by your owne testimonies, that vnitie simplie as you haue set it downe, is no note of the Churche, but Vnitie with vnitie of trueth and Veritie. I conclude also against you by your owne witnesse, that there is no such Vnitie required in doctrine, as to exclude from the Church al those that erre or are of any kynde of varietie, touching any point of doctrine which in them selues, & the case of varieties in that doctrine which toucheth not the foundation of Religion, yea albeit the article in selfe shall touche the foundation, when yet notwithstanding the controuersie is not about the heart and principall part thereof, as Augustine saith of the diuersitie of obseruations in the Church: *Sicut ergo vna Fides vniuersa quæ vbique dilatatur Ecclesia, sanctum intus in membris, etiam si ipsa sibi varietur, quibusdam diuersis obseruationibus celebretur; quibus nulla modo quod in fide verum est impeditur, vnitas enim pulchritudo tibi Regis intrinsecus, illæ autem obseruationes quæ variè celebrantur, in vitro esse intelliguntur, vnde illi dicitur in fimbriis aureis circumamicta varietate.* All the beautie of the king his daughter, which signifieth the Church,

Aug. epist. 76.

is

is as Augustine saith inward, but her outward garments are of diuers coloures, to declare that varietie whether in doctrine or cerimonies, so it bee in the garment, not peirceing the heart and bowelles of Religion, cannot take away the beautie of the Church the which is altogether inwarde. As for you that will acknowedge no Church where there is anie varietie in doctrine, I can proue vnto you, not onely that your Church hath had diuersitie and dissention in doctrine, but also that you haue beene at contention about such poyntes of doctrine, as shake the verie pillers and groundes of Religion. Wherein least you should thinke that I would alleage the authoritie of some that were partiall in my behalfe, I am contented to be tryed by Mathewe Paris a Monke of Saint Albons. Who in the Chronicle that hee writeth doeth declare, that in the yeare of our Lorde, 1243. which was the seuen & twentie yeere of the reigne of Henrie the third, then King of this Realme of England, there was great controuersie betweene the Friers and the Vniuersitie of Paris, because that the Friers taught in Pulpettes, and maintayned in publike lectures, these opinions following.

1243.

Matth. Paris. fol. 824.

1. That the diuine essence was not the same altogither in the holy Ghost, that it was in the father, and in the Sonne: which playnely vpholdeth an inequalitie of persons contrarie to the Christian faith.

2. That the holie Ghost, as hee is loue, proceedeth from the Father onely, and not also from the Sonne: whereas the Christian beliefe holdeth that he proceedeth from them both.

3. That neither the soule nor the body shalbe after the resurrection in that heauen where the Angels are, but in an other aboue the firmament.

4. That the euill Angel in his first creation was euill & neuer

neuer good: which opinion chargeth the Lord of ne-
ceſſitie to be the Authour of euill.

5 That an Angel in one inſtant may bee in diuers places, and euerie where if he will: which opinion in-
tituleth the Angels vnto that which is onely proper to God.

6 That Adam had neuer ſuch a ſtate of innocencie, as that he might haue ſtoode and not haue fallen from the obedience of GOD, which opinion doeth ouer-
throwe the iuſtice of God.

7 That he that hath more helpe of nature, ſhall of ne-
ceſſitie haue more grace and greater glorie. This opi-
nion vtterly ouerthroweth all the doctrine of the free mer-
cies in Chriſt, of mortification, and regeneration. Theſe opinions being once broched and publikely maintayned in the Schooles, the Doctours of Paris (as there was great cauſe why) did ſtoutly reſiſt and ſtand againſt them, ſetting downe their iudgement vnto euery article ſeuer-
ally in this ſorme of wordes: *Hunc errorem prohibemus & aſſertores eius & defenſores excommunicamus.* Wee for-
bid this errour, and the mainteiners and defenders there-
of wee doe excommunicate. You can neuer proone that the greateſt controuerſie that euer was or is at this day a-
mongeſt vs, was ſo materiall and did ſo neerely touch the foundation of religion as doth the leaſt of theſe. And there-
fore when you write againſt, let vs not, I pray you heare of any exclamation againſt the diuiſion that is amongeſt vs as you ſay touching doctrine: vnleſſe you will ſet downe ſome particulars, and let the worlde ſee that you deale playnely and ſimplie, and are able to proue indeede that which in generall termes you would ſeeme to ſay away, I am well aſſured that there was neuer a-
ny ſuch daungerous opinions profeſſed in our ſchooles, or contended for among the learned that profeſſed the Gol-

pell

pell at any time, wherein in degree of errour it might truely be saied, that they were matches and equall vnto these. And if you continue neuer so long in seeking monumentes and recordes, yet shall you not finde the like among vs.

Assertion.

For the second the Prophet saieth: *Dimum tuam deuet sanctitudo Domine in longitudinem dierum.* Psal. 92.
Temperantia dei sanctum est, quod est vos (inquit Christus,) Mediate nocte surgebam ad confitendum tibi (inquit Propheta.) 1. Cor. 3. Psalm. 118.
Some saith Christ, geldе themselues for the kingdome of heauen: that is to say, by fasting, by prayer, and other afflictions. *Castigo corpus meum inquit Paulus, & in seruitutem redigo: &c.* Mat. 19. 1. Cor. 9. 27
To Iudith after her notable & victorious acte to her commendation it was saide: *Confortatum est cor tuum, eo quod castitatem amauerit.* Iud. 15.
Bona est oratio (inquit Tobias) cum ieiunio & eleemosyna. This kinde of Diuels, saith Christ, meaning (as the Doctors say,) the Spirits of fornication are not cast out but by fasting and prayer. Tobi. 12.
Sic luceat lux vestra coram hominibus, vt videant opera vestra bona, inquit Christus, Ex fructibus eorum cognoscetis eos, inquit Christus, Mutuum date, nihil inde sperantes: inquit idem Christus. Sancta & salubris est cogitatio pro defunctis exorare, vt a peccatis soluantur, dicit Scriptura. Mat. 17. Matth. 5. Matth. 7. Luke 6. 2. Machab. 12.
The which though the Iewes did neuer receiue no more than they did the Gospel of Iohn, yet the Church hath and doeth receiue both for Canonicall Scriptures. *Vt patet* in the thirde generall councell of Carthage, where Saint Augustine was present: *Quis dicit, quod Machabeorum libros non Iudei, sed ecclesia pro Canonicis habet.* Conci. in suerim decret. cap. 47 Aug. lib. 18. de ciuitate Dei cap 36. Canon cap 84. Psal. 86. Agge. 2.
Whiche also is affirmed in the Canons of the Apostles. The which

which churches not preferred before the Synagogue, to whome Christe hath promised the continuall assistance of his holie Spirit. *Prophetæ clamitant diligite Dominum portas Sion super omnia tabernacula Iacob. Magna erit gloria domus istius posterior uissima, plusquam prima: dicit Dominus.* In the primitiue Churche they vsed prayer for the soules departed, whiche was the tradition of the Apostles, as witnesseth Dionysius Areopagita Saint Paule his Scholler. And so witnesseth also Saint Chrysostome. *Non frustra ab Apostolis sanctum est, ut in celebratione venerandorum mysteriorum commemoratio fiat eorum, qui hinc decesserunt: noverunt illi hoc totum emolumentum fieri animabus earum, illarum quas.* Augustinus *Ecclesiastica disciplina, quod fideles nouerunt cum Martyres eo loco recitantur ad Altare Dei ut non pro ipsis oretur, pro defuncti autem commemoratis deprecatio exhibeatur.* Saint Augustine praying for his Mothers soule Monica sayeth in his prayers made to GOD thus, as it appeareth in the eleuenth Chapter of his nienth booke of his confessions, declaring howe shee did not desire to bee costly buried. These were not the thinges (sayeth hee) that shee anie thing required vs, but onelie desired vs to haue her in remembraunce at thine Alter, to the whiche shee had beene accustomed no day missing to doe seruice, from whiche shee well knewe that holie Sacrifice to bee dispensed, by whiche the obligation that made againste vs was cancelled, &c.

Dionys cap. 7. de cœlest. Hie. Chry. in Epist. ad Philippens. Hom. 3.

August. 150. tract. 84. de verb. Apostol.

Reade the whole chapter, and yee shall finde the matter more at large.

In the primitiue church they buylded Churches, they erected altars, & offred Sacrifices theryon, which was a sure taken & argumēt of the true faith of Christ: as Chrysostome writeth. Nowe such as in wordes and

actes inueighe agaynſt and contemne the ſaide good woorkes both profitable for the quicke and the dead, ſeeme to me to bee no more members of the primitiue Church, than they bee of our Catholique church, at this day. And I pray ye iudge which are Chriſte his folke by his owne rule abouesaide, that is to saie, by their fruites, and conſider by the monumentes of our forefathers left behind them, whether they were *Illa arbor bona*, which brought foorth fruite. Mat. 7.

Anſweare.

Eccleſia eſt ſancta. An other note to diſcerne the church by, is holineſſe: for the Church is the temple of God, and therefore not prophane, but holie, as it is witten. Bee yee holy, for I am holy. This ſanctification and holineſſe wee haue not by nature, but by grace. The pathes of godlineſſe and true holineſſe, are deſcried by the worde of GOD, our naturall witte iudgeth not aright thereof. The worde of God as it doth diſcouer the right way, and declare what woorkes be acceptable to GOD, ſo it doeth by exhortation quicken and ſtirre vs vp thereunto, and therefore our Sauiour Chriſte in the prayer that hee made to his Father for the Churche, hath theſe woordes: *Sanctifica eos veritate tua, ſermo tuus veritas eſt.* Sanctifie them with thy trueth, thy worde is trueth. And in the Epiſtle to the Epheſians this woorde Trueth is ioyned with righteouſneſſe and holineſſe, as a marke to diſtinguiſhe betweene true and counterfaite woorkes. His woordes are theſe: *Induite nouum hominem, qui ſecundum deum creatus eſt in iuſtitia & ſanctitate veritatis.* Put on the newe man which is created after God in righteouſnes and holineſſe of trueth, or in righteouſneſſe and true holineſſe. And in the next Chapter the Apoſtle likewiſe I. Pet. cap. I. Ioh. 17. Ephe. 4.

coupleth

couereth the trueth with goodnes and righteousnesse. *Vt filij lucis incedite, nam fructus spiritus situs est in omni bonitate, & iustitia, & veritate, probantes quid sit acceptum domino.* Our Sauiour Christ saith, *Iam vos puri estis propter sermonem quem loquutus sum vobis.* Nowe you are holy by reason of the woorde that I haue spoken vnto you. The tree must be good before the fruite be good: we must be sanctified with the trueth before we can bring foorth fruites of true sanctification and holinesse. As for your Churche shee hideth the woorde of trueth, the holie Scriptures, from the people in an vnknowen tongue, and mainteineth woorkes done of a good intent, whiche the Scripture condemneth, when they haue no warrant from the woorde. Your fruites therefore may seeme faire to the eye, but to the tast and triall they cannot be good, because you are not good trees your selues: good trees you are not, because you want the sap of the trueth and woorde of God and are fedde with inuentions and traditions of men, and your owne good intentes and deuotions. I knowe you looke that I shoulde prooue this out of the Fathers, to witte, that wee must haue in vs the good seede of the woorde, before wee can bring foorth good woorkes acceptable to God, and that it is required that wee our selues shoulde bee good, before wee bring foorth good fruite. Wherefore I am to require you, to consider what Chrysostome writeth this matter. *Offendes equidem multos, qui quamuis sermonem veritatis non acceperint, & foris sint, operibus tamen pietatis, vt apparet, sunt conspicui. Inuenies viros misericordes, compatientes, iustitiæ vacantes: sed nullos facientes fructus operum, quia nescierint opus veritatis.* Thou shalt finde many, who although they haue not receiued the woorde of trueth, but are without, yet notwithstanding are, as it appeareth, famous for their

John. 15.

Num. 15.

Chrysost. de fide & lege naturæ & sancto spirit.

their good woorkes: thou shalt finde men mercifull, full of compassion, geuen to vpright dealing, but for all that, bringing foorth no fruites, but leaues of woorkes, because they be ignorant of the woorke of truth. Unto him agreeeth Hierome: his woordes are these. *Quia hac mandata sunt nobis, vt ponamus corda nostra in viis nostris, ascendamus in montem rationabilem & ad singula problemata congrua de testimonijs Scripturarum ligna quarentes, præcedamus ea, & ædificemus domum sapientiæ in nobis: postquam enim hæc fuerit extructa, finis ædificationis eius, erit, vt dominus glorificetur in nobis.* Because these thinges are geuen vs in commaundement, that wee shoulde set our heartes vpon our wayes, let vs goe vppe vnto the mountayne of wisedome, and for euery doubt seeking fitte wood out of the testimonies of the Scriptures: let vs cut it downe, and builde a house of wisedome within vs, For after that shall once bee builte, the ende of that building shalbee, that the Lorde may bee glorified in vs. And vpon the seconde Chapter bee speaketh yet more playnely vpon this matter. *Possumus dicere frustra aliquos munera offerre Deo, & Eleemosynis atque oblationibus putare Deum posse placari: cùm ipsi non extruxerint in se templum spiritus sancti, tunc enim prosunt eleemosynæ & munera quæ offeruntur in altari, cùm seipsum quis ædificauerit templum dei & post ædificationem templi, dona obtulerit in altari.* Wee may say that these men doe offer giftes in vayne to God, and thinke that God wil bee pacified with almes and offeringes, when they haue not built in themselues a Temple for the holy Ghost. For then are almes acceptable and giftes whiche are offered vpon the Altar, when a man hath first built himselfe the temple of God, and after the building of the Temple, shall offer giftes vpon the altar. This woorde of GOD

ignorans

men vnfruitfull & full of compassion yet bringing foorth no fruite but leaues of woorke

Hieronj in Agge. cap. 2.

Hieron. in Agge. cap. 2.

men must builde in themselues a temple for y holie ghost.

which

the woorde of God is the wood.

which is the wood appointed for the building of the Temple of GOD, you are nothing acquainted withall, you are not often conuersaunt in the profitable reading and hearing thereof, and therefore no meruaile if neither your faith be grounded vppon the promises in the woorde, nor your direction for good woorkes be taken out of the lawe of God, but followe custome and your owne deuotion, to guide you vnto that which you truste vpon, and to those woorkes which you were woont to doe. As before you learned out of the Scriptures: so nowe you perceiue by the Fathers that no man can offer an acceptable gifte vnto God, before there be a temple of GOD, & the matter that maketh vs the Temple of God, is not founde in our owne deuotion, but onely to be had in the written woorde of God. Other therefore woulde that before you had tolde vs of the sacrifices and offeringes to bee made, you had admonished vs of the building of that Temple, where the sacrifice must bee offered if it bee acceptable vnto God. You shoulde haue tolde vs that wee out of the comfortes and promises of the woorde, were first to bee made liuing vnto God, and then to haue required of vs good woorkes the testimonies of this life. I see no difference betweene this your teaching of woorkes, and theirs who are Ethnickes and heathen men, for they haue required and practized many good woorkes, before they themselues through faith in the woorde were made good and acceptable vnto God. Learne therefore if you will not of the Scriptures, yet of the Fathers, to become a Temple made of that wood which he hath appointed, before you make any great account of the good deedes and oblations which you doe offer vnto him. Nowe let vs see your fruites and good woorkes. The fruites of sanctification and holines you make chastitie of life, almes deedes, fastinges, building of Churches, Vniuersities, Colleges, Hospitalles, lending of money for charitie and not for vsurie, &

custome & blinde deuotion.

Ye are not acceptable vnto God, before ye be made the temples of God.

& think ye haue practized good workes?

the fruites of sanctification by the opinion of papistes.

maier

prayer for the deade. I haue with some diligence perused the 11. Chapter of the Epistle to the Hebrues, where I see the good woorkes and fruites of the best men, for the which they haue got them an euerlasting remembrance by the testimonie of the spirit of GOD, and are set foorth as paterns and examples of true obedience. I finde there no mencion of manie of these which you doe set foorth as the principall woorkes, but greate commendation of others which you haue not so much as once named. I doe finde there great commendation of one Abraham the father of the faithfull, a great rich man, not for building of Churches, Hospitalles, or Colledges, but for leauing his friendes, and Countrie, going out from among them, at the commaundement of the Lorde, not knowinge where to become. Wee are able to shewe you many suche good woorkes among vs. For diuerse in this lande of great wealth, haue in the late dayes of Queene Mary, for their conscience sake, in iustifying the cause of the Gospel, and therefore at his Commaundement, left friendes, landes, goodes, and Countrie, not knowing where to become. I doe reade there of one Moises, a mylde and mercifull man by the testimony of the holy Ghoste, commended not for lending of mony without taking interest, or building of Hospitalles for poore and impotent men, neither yet for mercifull remembrance (as ye doe count it) of the deade in his Prayers: but for that he refused to be called the sonne of Pharao his daughter, and chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season. And if this be a good woorke, wee can shewe you many of these. Peruse that Chapter, consider the men there mencioned, you shall finde that they were of the beste. Examine the fruites of their good deedes, and compare them with the moste of these that you haue recited, and doe require. Note the

Heb. 11.

Rom. 15.

1. Cor. 1.

Moises

Aug. Epist. 165.

Iere. 32.

C. varietie

varietie. Marke how many of yours ye can find registred there, that is a true Kalender of Christian works, they are no counterfaites, they cannot but keepe weighe, for they are currant by the lawe of God. Blame me not if I doe require your carefull consideration heereof, for the diuersitie of these spirits may not be lightly let passe: The one sauereth of the Earth, so doeth not the other. For if a worldly man that was neuer brought vp in the schole of Christ, bee asked his iudgement betweene the good deede of that man who doeth builde a Colledge, and of another who leaueth his Countrie with Abraham at the commaundement of God: he will preferre that of building a Colledge farre aboue the other, as beeing a visible monument that continueth for euer, commodious to many: full of glory in the iudgement almost of euery man: whereas the memory of the other passeth away in the deede done, commodious (as commoditie is measured in worldely respects) vnto none, subiect vnto the mistyking of an infinit number. And as concerning all those deedes that you doe reckon vp in forme and manner as you doe them, wicked men haue practised them all, and men that neuer heard of the Gospel would, if comparison were made, preferre them before these which are registred by the holie Ghoste, as the best deedes of the best men. Yours would weighe more with worldly minded men. And therefore wee may safely say that they are of the Earth and not from aboue, for the worlde loueth and liketh her owne. My meaning is not to speake against or to mislike in any respect building of Colledges, Hospitals, and churches, when they proceede of a heart purified by faith, and therefore seeking the glory of God and not his owne therein, and be ordained for the aduancing of God his worde and true worship, not to the maintenaunce of Idolatrie and superstition. Thus much generally for woorke, so let you see what is that sappe that maketh the Tree good

good, and what bee the fruites that are leste in the register of the holy Ghoste, as the best workes of the beste men.

good workes of the best men. Heb. 11.

Nowe let vs come particularly vnto the seuerall good deedes which you set downe. First for Prayer. We vse and practise it as the speciall weapon of a Christian souldiour: we offer it vnto GOD as a speciall parte of his glory, which he will not communicate with any other: we teach men to pray in spirite and trueth: not in an vnknowen tongue without any vnderstanding of the trueth, and therefore without any affection of spirit vnto that trueth. The Scripture that commendeth fasting, and alloweth it, neither knoweth nor approueth your manner of fasting. Compare your fasting with that which wee doe reade of *Ioel Cap. 2, Ionas Cap. 3. Nehemias 9.* the seconde of the *Chronicles Cap. 20.* you shall finde no more resemblaunce betweene them, then is betweene white and black.

prayer.

fasting reuiued.

In these fastinges there were speciall occasions, thereof and speciall prayers conceiued and made thereupon for their releasle: there was no abstinence from one kinde of meate, and libertie for another: but abstinence from all meats for that time. With you speciall occasion doth not appoint the time; but your fit dayes and times, lying on all the occasion that you haue. Their prayers were peculiar according to the occasion, you haue no speciall and peculiar prayers, as you haue not any peculiar occasion: With you, there is not abstinence from all kinde of meate for that time, but chaunge of one kinde of meate for another, and that oftentimes no lesse delicate then the other. So that you may well bee numbred with those men, against whome Ierome speaketh *ad Nepotianum. Quid prodest oleo non vesci, & molestias quasdam difficultatesque ciborum quærere, Caricas, piper, mices, palmarum fructus, similam, mel, pistacia? tota*

Hieron. ad Nepotianum.

hortorum cultura vexatur, vt cibario non vescamur pane, & dum delitias sectamur, è regno cœlorum vetrahimur. Audio preterea quosdam contra rerum hominúmque naturam, aquam non bibere, nec vescipane, sed sorbitiunculas delicatas, & comrita olera, betarúmque succum, non calice sorbere. sed concha. Proh pudor, non erubescimus istiusmodi ineptiis, nec tædet superstitionis? insuper etiam famam abstinentiæ in deliciis quærimus? What anapleth it not to feede of Pyle, and to seeke for the dryest and hardest meats, as dry Figges, Pepper, Nuttes, Dates, Manchets, Hony, and thole Nuttes which the Apothecaryes doe much vse, all the Garden is troubled, that wee might not eate common meate, and whille wee followe after dainties we are drawne from the kingdome of God. I doe beare moreouer that there are certaine men, whiche contrary to the nature of men, neither drinke water nor eate bread, but suppe delicate brothes and suppings, potherbes brayed, and the iuice of Beetes, not out of a Cup, but out of a shell. *Proh pudor*, Maine doe ye not blushe at this tollie? are you not ashamed of superstition? Moreouer wee doe seeke the commendation of abstinencie in such dainties. Yonsee heere how ancient your kinde of fasting is, and what Ieroms iudgements of such fastes, where ordinary meates are chaunged with delicate dainties. If ye were willing to beholde your common kinde of fasting, hee would surely renue his old complaints against the superstitious fastes of his time, and say: *Proh pudor, non erubescitis istiusmodi ineptiis, nec tædet superstitionis? insuper etiam famæ abstinentiæ in deliciis quæritis?* We haue not onely to charge your fastes as Ierom did the superstitious abstinence of his time: but also as the Prophet doth the prophane fasting of that tyme that he liued in. *Ecce in die ieiunij vestri inuenitur voluntas vestra.* Beholde in the day of your faste you are founde to doe your owne will

Hieron. ad Nepotianum.

will. As their fasting was not regarded of the Lorde, because their owne will was satisfied and not the Lordes, touching their dealing with their poore brethren: so yours is abhominable, because in your seruice doone not vnto man, but with vs more vnto God, you are founde stiffy to vpholde your owne will and deuotion, not yeelding vnto his written woorde and Commaundement. And therefore in a greater degree of offence, reiecting your fastes as did the Prophet theirs, we may iustly say: *Ecce in ieiuniis vestris inuenitur voluntas vestra.* For all your fastinge you are still founde vpholding your owne will against the Lorde and his woorde. Those afflictions that you speake so muche off, whereby you pretende to bring the body in subiection to the Spirit, if they were greater then they are with some of you, yet notwithstanding you haue them in common with Idolaters of all times.

For this is a note of them, as witnesseth the Apostle in the second Chapter of his Epistle to the Colossians, that they make a shew of wisdome and Religion in humblenesse of minde, and in not sparing their bodyes, which Ierome vppon this place confirmeth in these woordes. Coloss. 2.

Non vos seducat Philosophia ad humanam doctrinam, qua sapientia & abstinentia specie subornatur, in qua, tam vana est corporis afflictio, tam stulta meditationis intentio, cuius bonum ad capiendas & infirmandas hominum mentes, quasi quidam laqueus, Diabolo aucupante, protenditur, quo facilius malum suum sequens inducat. Let not Philosophie seduce you vnto mans doctrine, which is set foorth with the shewe of wisedome and abstinence, in the which the afflicting of the body is so vaine, and the earnest intent of meditation is so foolish, the goodnesse whereof is hung before by the Deuill, as a snare to take the mindes of men, and to weaken them, that thereby the more easely hee may bring in the poyson of doctrine that commeth after. This Hieron. in Col. Cap. 2.

matter he toucheth, also in his exposition vpon the Prophet Aggeus in these woords. *Et super omnem laborem manuũ, & ieiunia eorum, & obseruationes varias, & humi dormitiones, qui tribus quadragesimis per annũ ieiunantes, & xerofagis humiliantes animam suam, & vel maximè de Tatiani radice crescentes: super huiusce modi laboribus audiunt, tanta passi estis sine causa.* Upon the labour of their hands, vpon their fastings, and diuers obseruations, vpon their sleepings vpon the ground, which fast three Lentes euery yeare, and bring lowe themselues with eating of dry meates, and especially those which spring of the roote of Tatianus: they heare of such labours: ye haue suffered so great things in vaine. You may see by the testimonie of Hierom, that the afflicting of the body, is not alwaies the best marke of the Church of God and true Religion. That which before was spoken generally may well be reuued heere, to wit, that not onely none of these afflictions and humblinges of the body, but also no other thing how good soeuer, of and in it selfe, can please the Lorde, before by faith in his word he be made his Temples. To which end Hierome, in an other place doeth yet speake more fully and plainly. His woords are these: *Omne quod fecerint, quod mihi obtulerint, vel vota pro salute, vel pacifica, vel propeccato, vel pro delicto, vel in holocaustũ: siue eleemosynas siue ieunia, siue virtus continentiã, & corporis castitatem, contaminata erunt in conspectu meo. Quamuis enim sancta videantur specie sui, quæ offeruntur a talibus, tamen quia tacta sunt ab eo qui pollutus in anima est, omnia polluentur.* As for the bringing of his body into subiection, which the Apostle speaketh of, and chastising of it, I doubt not but those who truely professe the Gospel haue it, abstaining not onely from vnlawfull commodities and pleasures, but also from those that bee lawfull, when the enioying thereof were likely to hinder the course of the Gospel, which was his meaning to declare, as any man

Hieron. in Agge. cap. 2.

No worke can please God, before we be made his temples. Q.

Hieron. in Agge. cap. 1.

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may perceiue, who with indifferent iudgement wil pervse that Chapter.

To conclude this controuersie of fasting, you contending to binde it vnto certaine dayes and certaine meates, and we denying the same: let Tertullian, a man neere vnto Christe his time bee iudge heerein. These are his woordes: *Certè in Euangelio illos dies ieiuniis determinatos putant, in quibus ablatus est sponsus, & hos esse iam solos legitimos ieiunorum Christianorum abolitis legalibus & propheticis vetustatibus. Vbi volunt enim agnoscunt quid sapiat: lex & prophetæ vsque ad Ioannem, Itaque de cetero indifferenter ieiunandum ex arbitrio, non ex imperio nouæ disciplinæ, pro temporibus & causis vniuscuiusq;: sic & Apostolos obseruasse, nullum aliud imponentes iugum certorum & in commune omnibus obeundorum ieiuniorum.* He affirmeth that in the time of the Gospel those dayes are appointed for fasting, in which the Bridegroome is taken away, meaning thereby such times as bring speciall occasion with them to admonishe and warne vs for the humbling of our selues before the Lorde, and that the Apostles did thus obserue it: laying no yoke of certaine and determined fastes vppon menne, but leste it to bee doone according as the cause of euery one shoulde require. Tert. de ieiunio aduersus Physicos

You see howe plainely he speaketh against the restrayning of it to certaine dayes and tymes: and as plaine and as flatte is his speache immediatly after against the restrayning of vs in it to certaine meates: *Xerophagias vero nouum affectati officii nomen, & proximum ethnicæ superstitioni, quales castimoniæ Apim, Isidem, & magnam matrem, certorum edulionum exceptione purificant, cùm fides libera in Christo, ne Iudaicæ quidem legis abstinentiam quorundam ciborum debeat, semel in totum macellum ab Apostolo admissa detestatore eorum, qui sicut nubere prohibeant, ita iubeant cibis abstinere a deo*

conditis, & ideo nos esse iam tum prænotatos in nouissimis temporibus abscedentes a fide, intendentes spiritibus mundi seductoribus, doctrinis mendaciloquorum inustam habentes conscientiam. He affirmeth that the eating of certaine kynd meates is a newe name of a straunge and affected office, neere vnto the superstition of the Heathen, and that all meates are set at libertie vnto vs, and that we are let in vnto the Shambles without any restraint, and that by the Apostle himselfe, who (as he sayeth there) doeth detest them that forbid to marry, and commaund to abstaine from meates created of God. As before you heare his iudgement for restrayning of fasting vnto certaine dayes: so nowe you heare it touching the restraint of certaine meates in fasting. It appeareth that although hee were neere vnto the Apostles time, yet euen then this superstition begun, which afterwarde so greatly preuayled.

Why should fast begun neuer be expelled hine.

The good woorke that you spend moste trauell vppon, is prayer for the deade, and that you woulde establishe by Scripture, and therefore when you haue alleaged the place out of the seconde Booke of the Machabees, you adde these woordes [*Dicit scriptura:*] and proceede to proue that booke of the Machabees to bee Canonicall Scripture, by the testimony of Augustine. You quoate in the Margent [August. *De ciuitate Dei, lib. 18. ca. 16.*] In that Chapter there is no suche matter. I thinke you meane the 36. Chap. of that booke, there are ỳ same woords ỳ you doe alleage, but I haue to charge you of not setting downe the whole sentence, but suppressing of that whiche openeth the whole matter, you shall giue mee leaue therefore to set downe the whole sentence as it lyeth. His woordes are these: *Ab hoc tempore apud Iudæos restituto templo, non reges sed principes fuerunt vsque ad Aristobulum, quorum supputatio temporum non in Scripturis sanctis quæ canonicæ appellantur, sed in aliis inuenitur, in*

Augu. de ciuit. dei lib. 18. cap. 36.

a chapter mistaken.

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quibus sunt & Machabæorum libri: quos non Iudei sed ecclesia pro canonicis habet, propter quorundam Martyrum passiones vehementes atque mirabiles. Augustine as you see, affirmeth this supputation of time not to bee founde in the holy Scriptures whiche are called canonicall, but in other bookes, among the which are the bookes of the Machabees: He declareth plainely that the bookes of the Machabees are others and diuerse from the bookes of the holy Scriptures which are called canonicall: *Non in Scripturis sanctis, quæ appellantur canonicæ, sed in aliis, in quibus sunt & Machabæorum libri:* he doth not say, *in quibus errore opinionis Iudei existimant esse Machabæorum libros:* But these are his wordes, *In quibus sunt & Machabæorum libri.* Hee doeth not say that they are falsely thought by the Iewes to be among other bookes, which are not called canonicall, but expressely, that they are among bookes that be not called canonicall. You lay fast holde vpon this other halfe of the sentence. *Quos non Iudei, sed ecclesia pro canonicis habet:* If you will haue none of that that goeth before, I pray you let vs haue that, that followeth immediately: *Propter quorundam martyrum passiones.* The Church reckoneth of the bookes of the Machabees, as if they were canonicall, because of the suffering of certaine martyrs. If they were altogether and simply canonicall, what meaneth he to adde any particular respect as is this, [*Propter passiones martyrum,*] for the suffering of Martyres, why they should be accounted canonicall? If his meaning be in his latter part, to heale whatsoeuer was wounded by him in the former, why is not his plaister as large as the wounde? In the former part of the sentence without anie condition or respect, he had affirmed that the bookes of the Machabees were not amõg the holy scriptures, which are called canonical, now when he should as you thinke heale this long and large wound, he commeth with a little plaister and telleth vs of one

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no Iudei sed Ecclia, minime ad Machab. libros & Canonicos

for booke of Machabes.

not this.

one cauſe in reſpect wherefore thele bookes were reputed of the Church, as if they were Canonical. And that it is his manner not to ſpeake of thoſe bookes with generall allowance and approbation as hee doeth of canonicall ſcriptures, but with conditions, cautions, and particular allowance for ſome one ſpeciall cauſe, which he neuer doth of the canonicall Scripture? It appeareth in his ſecond booke againſt the ſecond Epiſtle of Gaudentius cap. 23. Where diſputing againſt the Donatiſtes, who alledged the fact of Razis, for the murthering of themſelues, hee hath theſe wordes: *Et hanc quidem ſcripturam, quæ appellatur Machabæorum, non habent Iudæi, ſicut legem, Prophetas, & Pſalmos, quibus dominus teſtimonium perhibuit tanquam teſtibus ſuis, docens: oportet omnia impleri, quæ ſcripta ſunt in lege & prophetis, & pſalmis de me: ſed recepta eſt ab eccleſia non inutiliter, ſi ſobriè legatur vel audiatur, maximè propter illos Machabæos, qui pro dei lege ſicut veri martyres à perſecutoribus tam indigna atque horrenda perpeſſi ſunt.* Conſider well with what cautions this booke is compaſſed about by Auguſtine, and howe ſpare his allowance is vnto it, in reſpect of the Canonicall Scripture.

Auguſtine of Captaine Gaudentius.

Marſh. booke libri Machab. Legenda. note.

It is receiued of the Church, ſayth Auguſtine, not improfitably, if it be read ſoberly, eſpecially for thoſe Machabees, that ſuffered ſo manie things of the perſecutours for the law of God, that the Chriſtians (ſaith he) may learne from hence that the afflictions of this time are not worthie of that glorie which ſhalbe reuealed. Out of this Epiſtle of Auguſtine we may learne an anſwere for that place alleaged by you of Iudas Machabeus his fact. The Donatiſtes (as appeareth in that Epiſtle) alleaged Razis his killing of himſelfe, (which is commended in the 14. chapter of the 2. booke of Machabees,) as an example to approue the murthering of themſelues: euen as you doe the fact of Iudas Machabeus for prayer for the dead. This anſwere

2. Marc. 14.

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is this. *Non debemus quæquid in scripturis extruxit Dei testimonio laudatorum hominum facisse legimus, cæsentiendo approbare: sed considerando discernere, ac imbecillum judicium non nostræ auctoritatis sed Scripturarum sanctarũ atque diuinarum.* You may see that he would not haue vs to build vpon priuate examples and facts, albeit the men that haue done them were good and commended by God himselfe, but to discerne of them by the authoritie of the Scriptures. This example therefore of Iudas Machabæus touching the dead, may not by the authoritie of Augustine forthwith be yeelded vnto, because it was his doing, except being discerned by the Scripture, it be found to receiue confirmation from thence. For priuate examples can make no generall rules of doctrine. Augustine his iudgement for the authoritie of these bookes you greatly stand vpon: and therefore his iudgement of priuate examples and facts I hope you will not mislike. Neither haue we onely his doctrine to lead vs not simplie to approue this or that like fact, before it be examined by the holy Scriptures: but his practise also in this same chapter disalloweth the fact of Razis, which is commended by the Author of those bookes, and crossing the seuerall things geuen out there as a matter to his great commendation.

priuate examples can make no generall rules of doctrine

We are therefore no holder with this Author in this our attempt, then Augustine himselfe is with him in an other priuate facte commended not a little by the same man.

Peraduenture you desire to know what that diuersitie is, which bee maketh betweene the Church of God nowe, and the Iewes, as concerning these Bookes. This it is, that the Iewes neuer closed those Bookes with the Canonicall vnder one payne of Chapters, as the Church doeth nowe reading them together with the other. And yet they carrie with them euen nowe their note of difference and imperfection, that wee may not take their

The Iewes

authoritie

authoritie sufficient to confirme any doctrine, and that by the iudgement and practise of the Church, according as Ieroms testifieth in his preface vpon the Prouerbs of Solomon: his wordes are these: *Sicut Iudith & Tobiæ & Machabæorũ libros legit quidẽ Ecclesia, sed eos inter canonicas scripturas non recipit: Sic & hæc duo volumina legat ad ædificationem plebis, non ad authoritatem Ecclesiasticarum dogmatum confirmandam.* As the Church readeth the bookes of Iudith, Tobias, and the Machabees, but receiueth them not for Canonicall scriptures: so it may reade these two bookes (meaning the booke of Wisdom and Ecclesiasticus) for the edifying of the people, but not for to get authoritie and confirmation to any ecclesiasticall opinion. You heare Ierom say, that the Church doeth not receiue the bookes of the Machabees as canonical scripture that they are not of authoritie to confirme any thing in controuersie, here is not [*Iudæi non recipiunt*] *sed Ecclesia non recipit.* If these wordes [*Diligit Dominus portas Syon super omnia tabernacula Iacob*] import this meaning (as you think) that the Lord hath opened more of his truth touching the authoritie of these bookes, and so of prayer for the dead, vnto his Church since Christ, then hee did before vnto the Iewes, because he loued Syon more then Iacob: why doe you seeke your authoritie of praying for the dead out of the tabernacles of Iacob, and not out of the gates of Syon, but of the olde Testament, and not out of the newe? You can not finde prayer for the dead in all Syon, where the loue of the Lorde is so aboundantly to bee seene, you are glad to seeke into the tabernacles of Iacob, and finding no succour there neither, at last you light vppon a paper text, which bewrayeth it selfe not to bee of the same building with Iacobs Tabernacles. For the Authour of these Bookes craueth pardon, if hee haue swarued in anie thing, whych the holie Ghost is neuer found to haue done. It is farre from that Spirite of all trueth, to feare falling

falling into errour in anie of his doinges, so it is also from him that is God almightie, in power equall with the Father, to say, If I haue spoken slenderly and barely, it is that I coulde: as if any thing were impossible vnto GOD. I neede not to labour greatly for the discredite of your authorities, for they are at such variance with me in themselues, that one doeth ouerthrow another. For your first authorite saieth, that prayer for the dead is deliuered in writing from the holie Ghost: Your other authorities that follow, they say it is not so, but that it is onelie deliuered vs by woorde of mouth, and practise from the Apostles: for so doe you afterwarde define of tradition, opposing it vnto the written woorde as another member. And therefore I pray you consider howe these doe depende one of another, that in your first authorite you shoulde say: [*Dicit Scriptura,*] alleaging the Machabees, and afterwarde saye: [*Dicit traditio.*] For Chrysostome and Augustine, whom you bring in afterwarde, say that it is a tradition of the Apostles: and therefore either your Scripture is no Scripture, or elle their Tradition is no Tradition. You muste remember what Irenæus saieth in the first Chapter of his thirde booke: *Non per alios dispositionem salutis nostri cognouimus, quàm per eos per quos Euangelium peruenit ad nos, quod quidem tunc præconiauerunt, postea verò per Dei voluntatem in Scripturis nobis tradiderunt fundamentum & columnam Fidei nostræ futurum.* We knowe not our saluation by anye other then these, by whome the Gospell hath come vnto vs, which then they preached, and afterwarde by the will of GOD left it in writing to bee the piller and foundation of our fayth. That whiche the Apostles by the will of GOD left vs in writing, muste bee the grounde of our fayth. And therefore I am to require you to beginne there, and then to declare and proue, howe faythfully you haue succeeded them

1. 2. contradicting in paper

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[Ground of our faith.

them in that doctrine which they taught. Wee finde not this Doctrine in that Scripture which the Apostle left written vnto vs, to bee (as Irenæus sayeth) the piller and ground worke of our fayth: and therefore wee can not finde you to haue succeeded them in this Doctrine: vnlesse you can proue that they had this Doctrine. For to succeede a man in any thing, necessarily inferreth, that the same man must haue had that thing before. If you would haue proued your Doctrine of good workes to haue beene Apostolicall, you shoulde haue prooued that the Apostles taught the same woorkes in the same maner that you doe. I dare therefore boldely say, and shall be readie at all times to proove, that you are not the Apostles successours in your Doctrine of sanctification. And as you haue not beene faythfull vnto the Apostles, to succeede them truely in their Doctrine, no more haue you beene vnto others that came after them, who albeit they swarued some thing from the puritie of the Apostles, yet were they farre of from such great corruption as you of late time haue embraced. For proofe hereof let vs consider what that memoriall of the dead was, which Dionysius Arcopagita reporteth to bee the tradition of the Apostles. I will not nowe dispute, whether he were Paule his scholer or no, neither yet whether those Canons which you speake of, were the Apostles Canons. Onely this I will say, that it were as hard a peece of woorke as euer you tooke in hande, by good and sufficient authoritie to iustifie these your assertions. It is written, not as you quoat it in his booke, [*De cœlesti hierarchia,*] but in the 7. *cap.* of his booke, *De ecclesiastica hierarchia*, where you shall plainly vnderstande, that your Church hath not succeeded him in his doctrine, touching the memoriall of the dead, albeit you alledge his authoritie for your defence. This Dionysius speaking of those who are not permitted to communicate sayeth thus, *Non inconuenienter autem adsunt*

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iis quæ modo geruntur, patentiùs discentes atq; intuentes nostræ mortis incertum, sanctorúmque munera de scripturis celebrata diuinis, & intenta sibi similibus impuris infinita supplicia, ex his enim fortè proficient, cernentes eum qui sanctè obiit ministrorum prædicatione celebrari, vt verè cõsortem sanctorum omnium, fortasseq; & ipsi ad simile desiderium venient, ministrorum officio edocti quam sit beata & verè fœlix in Christo consummatio. In that memoriall of the dead which Dionysius hath left as the practise of his time, the dead was celebrated by the ministers voyce, as one who had alreadie fellowshippe with all the Saintes, you celebrate your dead, as men lying vnder the beaste punishment and wrath of GOD for their sinnes, boyling in Purgatorie, farre from anie likelyhoode to bee in fellowshippe alreadie with all the Saintes. The celebration of the deade in that time was so comfortable (for they had no celebration of anie, saue them who died godlie) that it was thought necessarie for the worldlie sort, to heare and see it, to bring them in loue with that kinde of life and conuersation, which they see was glorified in the ende. *Fortasse (inquit) & ipsi veniunt ad simile desiderium.* Your memoriall of the deade is so fearefully sette foorth, while euerie man is sette a worke to helpe to haal and pull him out of Purgatorie, not onely at the time of his burial, but manie dayes after: that it were ynough to terrifie a strong hearted Christian from that profession, where the best are no better entreated: if you had not some secrete plaister of Indulgences and Pardons, to heale vp this wounde againe. True it is, there is mention there of prayer for the dead, (for I will deale otherwise with you then you doe with me) not hiding anie thing of that, that seemeth to make most against me. *Precatur oratio illa (inquit Dionysius) diuinam clementiam, vt cuncta dimittat per infirmitatem humanam admissa peccata defuncto, eumque in luce sta-*

Dionys. de Eccle. hier. cap. 7.

tuat & regione viuorum, in finibus Abrahæ, Isaac, & Iacob: ista vt reor perspicua sunt beatissima sanctorum præmia. In this prayer for the deade it is required of GOD for him, that his sinnes may bee forgiuen, and that the Lorde woulde place him in the land of the liuing, with Abraham, Isaac, and Iacob, because that is the rewarde of the Saintes. Afterwarde hee moueth a question about this prayer, what it shoulde profite him that is departed, seeing his rewarde muste bee accroding to that whiche hee hath done, bee it good or euill, *Fortasse (inquies) ista rectè quidem a nobis dici: verùm ambigere cuius rei gratia præsul diuinam precatur clementiam defuncto, peccatorum veniam postulans, & æqualem sanctis ac lucidissimam sortem: si enim eorum quæ in vita gessit bonorum aut malorum a diuina iustitia percipiet præmia, perfecit autem actiones suas in vita ista defunctus, quanam hunc oratio præsulis ad aliam præter illam quàm meruit vitæ hic actæ respondentem transferet requiem.* A little after hee aunswereth this doubt in these woordes. *Quanam verò de huiusmodi prece, quam super defuncto peragit præsul, ex diuinis ducibus nostris traditio peruenit ad nos, operæpretium est vt dicamus, Venerandus antistes, vt scriptura ait interpres est iudiciorum diuinorum, angelus enim domini omnipotentis est: didicit igitur de scripturis diuinitus traditis, vt hi qui piè vixerunt lucidissima diuinâque vita pro merito ab æquissimis lancibus redditur, non recordante diuina bonitate per summam clementiam maculas, quæ illis ex humana infirmitate adhæserunt. Ista quidem nouit pontifex promissa à sanctis eloquiis, petit autem ea fieri donarique eis qui piè vixerunt præmia sacra, simul quoque seipsum ad imitationes Dei benignus formans, & aliorum dona, quasi proprias expetens gratias, neq; ignorans veras repromissiones futuras, præsentibus etiam apertè demonstrat, quod quæ ab eo sacro iure postulantur, omnino illi consequentur qui in vita diuina consummati sunt.*

Propha-

Prophanis vita ſanctis iſta non precatur, quia & indigné orans non exaudiretur. His answeare in ſumme is this: That because the Minister is the interpreter of the iudgementes of God, & knoweth that remiſſion of sinnes and euerlasting life is promised vnto them that haue liued godly, therefore hee prayeth for them imitating therein, the goodneſſe of GOD, requiring other men their giftes as his owne graces: and declaring vnto them that be preſent, that thoſe things to be prayed for ſhall happen vnto al them, whoſe death ſhal followe a godly life. And therefore hee prayeth not to haue theſe thinges graunted vnto common and prophane men, because hee ſhoulde not be heard for them. The queſtion being for what cauſe the Miniſter ſhall pray thus, ſeeing the dead is to returne according as hee hath doone in his life: the Miniſter is cleered, albeit there come no gayne vnto the dead thereby, (for there is no mencion of any profite redounding vnto him) firſt because hee is the meſſenger of the Lord, the Interpreter of his iudgementes, and therefore in that his prayer doeth make declaration of the dead his condition, be it were put him in poſſeſſion of the promiſes made to the faithfull, which he knoweth cannot but be performed. And Secondarily, because he doeth therein imitate the goodneſſe of GOD, requiring other their giftes as his owne graces: And laſt of al because he declareth thereby vnto thoſe y be preſent, what is the reward of a godly life. He ſtandeth mute vpon the firſt cauſe of his prayer, that it putteth the dead as it were in poſſeſſiō of life, alleageth authoritie for the Miniſters, that they haue ſpeciall giftes geuen them to diſcerne whoſe ſinnes bee forgeuen, and whoſe are retayned, and accordingly in declaration thereof to forgeue or retaine, to admit vnto life or to exclude, according as hee doeth declare in theſe wordes. *Sic profectò ille, omniſq; illi ſimiles preſul, iuxta patrum iuſtificationū ſibi indultas reuelationes, declarando & tradē-*

indigne orando non exaudiretur

gifte & miniſtrab ei

tradiderunt deo charos admittit & excludit impios. This memoriall of the dead that Dionysius alloweth of, as receiued from the Apostles, resteth in the Minister alone, because he hath speciall reuelation and discretion to discerne betweene the good and the bad. There is no allowance therefor other men to pray for the dead, who haue not that discretion to discerne betweene the godly & the wicked. Moreouer Dionysius his prayer is an admission of the dead into heauen: yours, are emissions of deliuerances out of Purgatorie: They are admitted onely to the benefite of his prayer, whom by speciall knowledge hee is assured to bee the elect of GOD: I neuer heard of any testator among you, who had so much money as would pay for a Dirge, a Masse of *Requiem*. By Dionysius his prayer, they are all the first day admitted into heauen: But for any helpe that we can learne they haue by your prayers, a man may come many a yeere after all your first dayes trentale, and yet, if we will beleeue you, finde them in Purgatorie. By Dionysius his doctrine we can neuer learne that the people may pray for the dead, nor that the Minister his prayer addeth any thing to the estate of the dead, but is only a declaration of the Lorde his mercy towardes his, and as it were an admission of them thereunto before men. I hope you will consider aduisedly that the doubt arising about this prayer for them, seeing the man is to bee iudged according to that hee hath doone in his life: and no benefite being alleaged to redounde vnto the dead, but the chiefe defence is to consist herein, that the minister is a messenger betweene GOD and man of his iudgements, according to pronounce accordyng to that speciall knowledge and authoritie that is geuen vnto hym: what slender defence you haue from Dionysius. Before I tolde you that it was not necessarie to followe you thus farre, seeing you had no helpe

from

from the Apostles their doctrine, and therfore you are not within the succession of their doctrine, for you are neuer able to prooue that they taught any such doctrine of prayer for the dead as you holde. You see nowe that as you haue not succeeded them, no more haue you succeeded Dionysius in your memoriall for the dead.

Let vs see what helpe you haue from Chrysostome, hee sayth that the memoriall of the dead is a tradition of the Apostles, and that it bringeth much profite vnto them. It is true he sayth so, and it is as true that the same Chrysostome sayth not foure lines before, that it bringeth but litle helpe and profite vnto them: his woordes are these: *Procuremus illis aliquid auxilii, modici quidem, attamen inuenimus eos.* Dionysius in his memoriall of the dead, findeth no helpe for them, but maketh the profit thereof to redounde vnto the liuing, and he sayth this kinde of memoriall was deliuered him from the Apostles. Chrysostome sayth, it bringeth much helpe vnto them, and he also telleth vs that so it is deliuered to them of his time, vnder the credite of the Apostles their tradition.

What shall we say in this varietie, one beyng contrary to another, and the same diuerse from him selfe: but that it is better to hearken vnto GOD then vnto man, to leane vnto the certaintie of his woorde, then to bee tossed this way and that way after the incertainty of their opinions: saying with the Prophet Isaie: Should not a people inquire at their God? to the lawe, to the testimony if they speake not according to this worde, it is because there is no light in them? Augustine his prayer for his mothers soule (as you say) shal testifie what was receiued as the tradition of the Apostles touchyng the memoriall of the dead in his time: for I deny not but he saith that the Church had a memoriall of them at that time. Whatsoeuer it was that hee prayed to haue graunted from the Lorde vnto his mother hee him selfe confesseth that he did

Esay. 8.

beleeue his mother had obteined it before his prayer. Thefe are his woordes in that same place: *Credo iam fecerit quod rogo, sed voluntaria mea approba Domine.* I beleeue that thou hast alreadie performed that which I desire of thee, but allow my good will I pray. This prayer yeeldeth no testimonie of any satisfaction for her sinnes, that another while she could not haue beene deliuered from: but contrariwise confesseth, that she was deliuered from them before his prayer. This prayer acknowlegeth no necessitie of dueties laid vpon him by the law of GOD, but that it was onely the franche and voluntarie gift of a man that wished well vnto her. And in very deede it is true that her sayth it was voluntarie, for he had no paterne or example in the Canonicall Scriptures, neither in the olde nor yet in the new Testament to lead him thereunto. But these and suche like are the fruites of naturall affection and good intentes (as we call them) when they wander without the warraunt of the woorde. By this that hath beene saide you may clerely see that in your doctrine of prayer for the dead, you neither succeede the Apostles who neuer taught any suche doctrine: neither yet are yee founde faithfull deliuerers of that, which some of the auncient fathers in the Churche haue left in writing touching this matter, as the practise of their tyme, howesoeuer degenerating and declining from the sincerities of the Apostles doctrine. If building of Churches, erecting of Altars, and offering sacrifices thereuppon, bee sure tokens and argumentes of the true faith of Christ, as you woulde proue out of Chrysostome: Then the Heathen men haue sure markes and tokens of the faith of Christ. For they builde Churches, erect Altars, and offer Sacrifices thereupon, then the superstitious people of all times haue geuen vnto them sure argumentes of the true faith of Christe, for they haue alwayes abounded in these and such like outwarde things, being content to worke their discharge as they

they thought, from the renouncing of themselues & from true obedience: by the departing from some outwarde commoditie wherof they had sufficient store, notwithstanding that pouciō was gone. The Prophet Micheas speaking in their person, declareth that they had ready to offer thousāds of Rammes in sacrifice, & riuers of Oyle to the Lord: but hee telleth them that to do that which the Lord requireth of them, is preferred aboue al outward things. Micha. 6.

Nay, he setteth that which the Lord willeth and requireth in his woorde, against those to reproue them, as thinges which hee neuer required, when true obedience to his woorde was denied. And therefore when he hath spoken in theyr person, as if there were of all men most deuout and religious, not seeming to lacke any thing of theirs vnto the Lorde, in this maner and forme of wordes: will the Lorde be pleased with thousandes of rammes or with ten thousande riuers of Oyle? as if he should haue that waye what soeuer he would: he answereth as if all this were nothing of that which the Lorde requireth, saying: He hath shewed thee O man what is good, and what the Lorde requireth of thee, &c. I told you before that I founde none of those glistering woorkes in that register, which the holy Ghoste hath reserued for all ages wherein to see and beholde the best men and their woorks. And now I tel you more, that the godly haue complained, that the true Churche of GOD was in the greatest decay and most ruinous, when the materiall Churche was most glistering and sumptuous, and that they had the leaste care of that when they bestowed most care and cost vppon the other. Hierome complayneth of this in his time saying. *Multi ædificant parietes, & columnas Ecclesiæ substruunt, marmora vrbent, auro splendent laquearia, gemmis altare distinguitur, at ministrorum Christi nulla electio est.* Many builde the walles and pillers of the Churche, the Marble shineth, the Beames glister Hierony. ad Nepot de vita clericorum.

The complaint of Hierom.

with gold, the Altar is pointed and deuided with pyecious stones, but there is no choise of the Ministers: If euer this complaint of Ierome was verified, it was in the time of Popelie. For there was no want of beautie in the materiall Temple, but the true Temple was suffered to fall into bitter decay: and how could it be otherwise? For there was no choise of the Ministers, who where to build the true Churche of GOD, euery man was thought sufficiently able, who coulde reade the Masse booke, albeit he vnderstoode neuer a woorde thereof.

Priests in the time of popery.

My chiefe purpose is to geue you to vnderstande, that when the materiall Churche hath beene in greatest beautie, the godly and learned haue complained, that men who are the true and liuing Churche, haue beene the furthest from the true knowledge and feare of God. Which could not be otherwise, why? chose who were to minister that worke were altogether ignorant, and no choise made of them, but (as we say) ragge & ragge admitted thereunto without any exception taken against learning or life. And therfore you may clearely see by Hieromes his complaint, that building of Churches and Altars, are not the surest notes of the faith of Christ, because those haue beene builded, when there haue beene litle ignorance and leude Ministers, that it coulde not bee otherwyse, but that true faith and Religion must goe to ruine and decay. Wee may playnely see and perceiue, that men haue pleased themselues so in those kinde of woorkes: that the godly haue perceiued a decay of the greatest duetie, either to be supported by the glistering shewe thereof, or els not to bee espied and rightly examined. And the trueth is so, that they are in very deede so glistering to the sight of a naturall man, as they doe easily carry him from the true sight and estimation of better thinges, to esteeme of them more highly then they doe deserue, and of the other more lightly then there is any iust cause. And in very deede, wee neuer

haue

haue seene or reade that they haue beene in great credit, but that thereupon hath growne a small accompt of true Christian woorkes and of the best deedes. Insomuch that the learned fathers haue debated the matter, whether that to maintayne and relieue poore men in their necessitie (who are the liuing Temple) were not as acceptable a woorke to God, as to builde a materiall Temple of stone. *Quod templum Deo charius quàm hoc? templum Dei vos estis (inquit Apostolus:) cum pauperi manum tribuis, cum viro in suis necessitatibus subuenis, cum errantem ad viam veritatis reducis. Quàm admirabile & Deo gratum templum ædificasti!* What Church is dearer to God then man? you are the temple of God (sayth the Apostle,) when thou geuest thy helping hand to a poore man, when thou doest succour a man in his necessitie, when thou bringest him that is in errour into the truth. O how wonderful is that Church, and how acceptable vnto GOD which thou hast builded? (sayeth Eusebius.) If that time had not voted so greatly in the opinion of those glittering woorkes, that thereupon had growen the neglect of the other, what needeth such extolling of mercy towardes the poore, as to call it a Church wonderful in the sight of God? or what meaneth he to restraine the excellencie and acceptation of it in this maner, [how wonderfull and acceptable a Church is it vnto GOD?] Yf this his speache carry not in it a secrete reproofe and correction of the iudgement of flesh and blood touchyng those outwarde glittering woorkes, and a meaning to moue them to make more account of the other? It is geuen vnto the godly, that they were merciful men and well reported of in their times, but as for many of those, who haue left the glittering woorkes behind them, they haue been better reported of by the ages who neuer knew them, than euer they were in their own time for their dealings, while they liued haue had litle mercy in this toward the poore. By all likelihoode

Eusebius de mala, vorte Hieron.

D 4 they

they were of opinion, that that which they purposed to doe at their death should make amendes for all. That wee may ioyne in this contention for good woorkes, set forth your best men and best woorkes. Let there bee on your part, a great number that haue builded Churches, Hospitalles, and Colledges, departing liberally from a great portion of their goodes to Churches and pitifull: those are of your best sort, for all of you doe not leaue suche fruites behinde: And wee will set against those, an infinite number of men, who for the cause of GOD his truth to get glory vnto him, and to confirme their brethren in the Gospell, haue departed not from a portion of their goodes and landes: but from all the commodities of this life, yea euen life it selfe. Now let iudgement proceede whether of these be more excellent woorkes. Irenæus affirmeth that this woorke of confirming the Gospell, with our bloode, is the principall and chiefe ende and marke of them. He saith it is for all men to discerne the Church by, that it suffereth multitudes of Martyrs vnto God, whereas Sathan albeit he hath now and then his Martyrs as well as Christ, yet they are but a few, nothing comparable in number vnto the true Church. There is in the church saith Irenæus: *Plurimus diabolus mendacium, quod est practicum suum, quemadmodum gloriosum quidem Prophetia, omnibus reliquis charismatibus supereminens: quapropter Ecclesia venit in locum ab eum quem habet regia dominationem, multitudinem martyrum omni tempore permittit ad patrem.* Her calleth martyrdome the chiefe gifte of loue passing other gifts, and because the Church hath this, he affirmeth that therefore she sendeth multitudes of Martyrs at all times vnto the father, proceeding to declare that albeit Sathã labour to haue that in the which Christ hath in truth, yet he commeth infinitly short of the number and multitude that standeth to death in Christe his cause. As your accusation of our want of good woorkes is the same

that

The best men among papistes

The best men among Protestants

Irē. lib. 4. ca. 63

The true Church

that hath been made by auncient heretiques against that church of God in former times: so in this our answere we are nothing diuerse, but altogether agreeing with ꝓ which Augustine speaketh for the purgation of the Churche in his time. His woordes are these. *Quid tanta erroris longa de fensione implicamini? fruges in agro, frumenta in area quaeritis? apparebunt facile seseque offerent ipsa quaerentibus: quid nimis in purgamenta oculos intenditis? quid ab opimi horrei vbertate imperitos homines sepium asperitate terretis? Est certus aditus quamuis paucioribus notus, quo possit intrari, quem vos aut esse non creditis, aut inuenire non vultis. Sunt in ecclesia Catholica innumerabiles fideles, qui hoc mundo non vtantur, sunt qui vtantur tanquam non vtentes, vt ab Apostolo dicitur, quod illis temporibus iam probatum est, quibus ad idolorum cultum Christiani cogebantur. Quot enim tunc patresfamilias rusticani, quot negotiatores, quot milites, quot primates vrbium fuisse, quot denique senatores vtriusque sexus hac omnia vana & temporalia relinquentes, quibus vtique quamuis vtrentur non detinebantur mortem pro salubri fide ac religione subierunt demonstrauerunt q; infidelibus a se potius illa omnia quem se ab eis esse possessa.* Augustine willeth them to looke at the corne and to let the chaffe alone, to looke ouer the hedge that is stopped and stuffed with thornes, vnto the fielde that is full of fruite and good Corne, he blameth them for being too muche geuen to behold their conuersation who beside the name, had nothing elis of Christianitie: whom he compareth to chaffe and thornes. He telleth them, that albeit this fielde of the Lordes be hedged about with thornes, and many euill men and of wicked conuersation make profession to bee of that number: yet for all that there is an entrie vnto it, although it bee knowen onely vnto a fewe: which (saith he) either you beleeue not, or els will not finde. He proceedeth to open vnto to them this entrie, whereby they may passe to take a

Augustin. de moribus eccle. Catho. lib. 1. cap. 35.

biewe of the Lorde his fruitefull fielde, leading them to the times of perſecution, when ſo manie of all eſtates and degrees, declared that they vſed the worlde as if they vſed it not, by leauing all their goodes and their life it ſelfe for the cauſe of the Goſpel. Hee profeſſeth that this entraunce to take a viewe of the Lorde his harueſt, is knowne to fewe. I pray you, obſerue that in Auguſtine. For the way that you make to lead vs to diſcerne of the Church, is knowen to all, euen to wicked men, it is ſo glorious and glittering. I woulde we had not cauſe to ſay vnto you with Auguſtine: *Fruges in agro, frumenta in area quærite, quid nimis in pergamenta oculos intenditis?* Seeke for good corne in the barne, why doe you looke ouermuche vpon the chaffe? Nowe I am to craue of you, that you woulde diligently conſider, whether there be not iuſt cauſe to ſpeake againſt this rotten fruite that you bring foorth, and whether you be that good tree that is nourished with the ſappe of Gods his worde, and bringeth foorth fruite like vnto that, that is ſet vs as a patterne in the Kalender of Chriſtian workes.

Auguſt. de moribus eccle. Catho. lib. 1. cap. 35.

Apoſtolica. Aſſertion.

For the third it is writen: *Conſtituit vos ſpiritus ſanctus epiſcopos regere eccleſiam Dei, quam acquiſiuit ſanguine ſuo.*

Act. 20.

Pſal. 44. *Pro patribus tuis nati ſunt tibi filii, conſtitues eos Principes ſuper omnem terram, memores erunt nominis tui Domine in omni generatione & generationem. Patres* (inquit Auguſtinus) *miſſi ſunt Apoſtoli, pro Apoſtolis, filij nati ſunt tibi, conſtituti ſunt epiſcopi. Non ergo te putes deſertam, quia non vides Petrum, quia non vides Paulum, quia non vides eos, per quos nata es, de prole tua tibi creuit paternitas, hæc eſt eccleſia catholica. Quatuor eſſe Euangelia nobis nō prodit ſcriptura, neq; tres perſonas deum vnum eſſe, atq;*

Aug.

Aug. lib. 7. de trinit. cap. 4.

nott.

at q, adeo ne reperitur quidem persone nomẽ in scripturis de Deo dictũ, sicut nec trinitatis. Nos tamẽ tres personas dicimus, nõ quia scriptura dicit (inquit Aug.) sed quia scriptura nõ cõtradicit, & quia sic ab Apostolis & eorũ successoribus traditũ accepimus, quorũ etiã esse traditionẽ vt parvuli baptizẽtur Dionysius & Origenes testantur, Irenæus Apostolorum temporibus proximus fuit, cuius verba hæc sunt: Agnitio vero est Apostolorum doctrina & ecclesiæ antiquus status in vniuerso mundo & secundum successiones episcoporum, quibus illi eam quæ in vnoquoque loco est ecclesiam tradiderũt, quæ peruenit ad nos vsq; custodita. Et ab hoc loco iis tantum Episcopis obedire iubet, qui successionem habẽt ab Apostolis qui cum successione episcopatus, charisma veritatis certum acceperunt. Reliquos vero qui absistunt a principali successione, quocunque loco colligantur suspectos haberi vult. Tertul. cupio (inquit) ostendant mihi ex qua authoritate prodierunt. Edant origines ecclesiarum suarum, euoluant ordinẽ Episcoporum suorũ, ita per successiones ab initio decurrentẽ, vt primus ille episcopus aliquem ex Apostolis vel apostolicis viris, qui tamen cum Apostolis perseuerauerit habuerit authorem & antecessorem, hoc enim modo ecclesiæ Apostolica census suos deferunt. Sicut ecclesia Smyrnæorum Policarpũ à Ioanne collocatum refert: sicut Romanorum Clementem à Petro ordinatum edit. Proinde vtiq; & cætera exhibent, quos ab Apostolis in episcopatu constitutos Apostolici seminis traductes habeant. Now you see that the true & very church of Christ is that which hath her succession of Bishops frõ thapostles, which bishops with the succession of their bishopricks haue receiued the certain grace of trueth, that is to say, the sacramẽt of the holy orders by imposition of hãds in the which god geueth the said grace. as Paule witnesseth saying to Tim. *Admoneo te, vt resuscites gratiã dei quæ in te est per impositionem manuum mearum.* And also that the auncient state of the Churche through the worlde not in one place or two is the true doctrine of the Apostles (*Teste Irenæo*) which

Irenæus

Dionysius cap. 7. de eccle. hier. &c. Orige. lib. 5. in Epist. ad Rom. lib. 4. cap. 63.

Idem. lib. 4. cap. 43.

De præscript. aduersus hæreticos

Ecclesia Smyr. Policarpus.

Teste dicto Irenæo. Iere. cap. 6.

which concordeth with this saying of the Prophet Ieremy. *State super vias, & videte & interrogate de semitis antiquis, non novis, quæ sit via bona, & ambulate in ea, & inuenietis requiem animabus vestris.* Scriptura refert. *Apostoles ieiunantes & orantes imposuisse manus Paulo & Barnaba, quos ex præcepto spiritus sancti mittebant ad prædicandum Euangelium. Si in collatione ordinis nulla infunderetur gratia, non esset opus tanta præparatione.* Whiche grace is that *certum charissima*, which Iræneus saith before, must be receiued with the succession of their Bishoprickes, for if they receiue not that *per impositionem manuum* of the former Byshoppes so ordeyned, they are not (by the sayde Irenæus wordes) to be obeied.

Act. 1. 3.

A proofe against the puritans and familie of loue.

Answeare.

YOu say there is a continuall succession as well of Bishoppes as of doctrine in the Churche, from the Apostles time vnto this. For proofe of your succession as well of Bishoppes as doctrine, You alleage a place out of the Actes *cap. 20. ver. 28. Constituit vos spiritus sanctus Episcopos regere ecclesiam Dei, quam acquisiuit sanguine suo.* Here is not one woorde for succession either of Byshoppes or doctrine, no not one woorde that can be wrong that way, and I hope you doe remember that to haue ben your purpose to proue. These woordes that you haue alleaged, signifie thus muche in our tongue: The holy Ghoste hath appointed you Byshoppes, to gouerne the Church of God, which he hath purchased with his blood. What I pray you is here to bee gathered for continuall succession? In this place the Apostle telleth the Byshops of Ephesus that their charge is great, to bee betrusted with those whom the Lorde hath purchased with no lesse price than his blood: But as for succession of Doctrine & Byshops, that is shalbe continuall, there is not one woorde

that

that soundeth that way. And therefore I pray you euen as you tender your own saluation, that you would not suffer your selues to be caried away with so weake grounds. But I pray you seeing this witnesse commeth from heauen, let vs heare more of him. And good reason it is that he shoulde be hearde at large, for he is the onely witnesse that you bring from aboue, to testifie with you for your doctrine, that it is Apostolicall. I pray you read the two verses following this, which you haue alleaged. You shal find it there written thus: *Ego enim noui hoc, quòd ingressuri sunt post discessum meum lupi graues in vos, non parcentes gregi: & ex vobis ipsis exorientur viri loquentes peruersa, vt abducant discipulos post se.* Doe you not see that he forewarneth the Bishops of Ephesus to looke wel to themselues & to their charges, because he knewe that after his departure woolues would enter vpon the flocke, and that out of themselues woulde arise men speaking peruerse thinges to draw disciples after them? Here is a prophesie that woolues shal shortly enter into the flock: May which more is, there is here a foretelling that some of themselues shall degenerate into wolues. This authority therfore that foretelleth the entring in of wolues, & prophecieth of degenerating of some of themselues into woolues, is a weake ground to builde succession vppon, and to perswade vs that wee ought to imbrace that doctrine, whiche can bring for it onely succession of good persons, or places. If you shall well weigh that place, you shall finde that it is not possible to speake more directly against succession then that place doeth.

Augustine vppon the Psalme 44. affirmeth that the Church may not take her selfe to be forsaken because she seeth not Peter & Paule, but he prouideth not, neither speaketh so much as one word for a continual succession of Bishops, to continue in the end of the world as a marke of the true

true Churche, who are to deliuer their places orderly, and their doctrine truely without any corruption vnto others. Peraduenture you thinke that because Augustine interpreteth this place so, that he will haue the children to signifie Bysshoppes, and then sayeth in the plurall number that they shall remember thy name for euer: that therefore there must be a continuall succession of Bysshoppes. This errour groweth vpon the ignorance of the Hebrew tongue: for there the verbe is in the singular number, and so it is in the translation of the *Septuaginta*. It is likewise so interpreted by Hierom, who had more skill in the Hebrew tongue then Augustine had, and referred not vnto Bysshoppes but vnto the Churche, that thee shall remember the name of the Lorde for euer. His wordes are these: *Regina quæ steterat à dextris tuis in vestitu deaurato, & iussa fuerat obliuisci populi & domus patris sui, iterum illi dictum erat, pro patribus tuis nati sunt tibi filij, constitues eos principes super omnem terram: intelligens quanta sit decoranda gloria, & quibus premijs sublenanda, conuertit ad Sponsum voces suas, & pollicetur recordaturã se super nominis sponsi, in omni generatione & generationem.* Hierom. ad princip. virgin.

You may heare how Hierom saith it is the Churche that shall remember the name of the Lorde for euer, and not as you woulde haue it the Bysshoppes onely.

That the Churche receiueth foure Gospelles and no moe, that it geueth the name of Person and Trinitie vnto God, not because the Scripture expressely directeth vs in these things, but because it doeth not speake against them (as you say) and because it is so deliuered vnto vs frõ the Apostles: doeth nothing at all proue, that the grosse Faith and Religion which the Apostles taught, shall remayne vnto the ende of the worlde in the safe custodie of Bysshoppes: and that they shall truely deliuer them ouer to their successours, so as we may safely stick to succession

as a true note of the Churche. I doe meruayle that you doe so greately forget your selfe and the matter that you haue taken in hande to proue. Is this the doctrine of the Apostles touching saluation, or their tradition? your purpose is to proue that the doctrine of the Apostles left in writing concerning the groundes of Faith and Religion, is deliuered from Bishoppe to Bishop in the true sense and vnderstanding thereof, by a perpetuall succession for the benefite of the Church.

Therefore as before you coulde finde no succession of person, so here you faile in finding succession of doctrine. If all that is brought be true, yet is nothing proued but a succession of some tradition. For there is not one worde spoken for the referring of the Scriptures into the Church in the true sense and vnderstanding therof. Now for the thinges themselues, the Churche of God by the woorde tryeth true teachers from false Prophetes, & true Doctrine from counterfaite and corrupt. And so are wee exhorted to doe. And albeit the Scripture hath not expressely set downe the very woordes of Trinity and person, yet hath it set downe all that trueth which is conteyned in these woordes, whereby the Church was directed to make choise of suche woordes, for the better explaning of matters in controuersie. It appeareth by Augustine that the Churche had not onely the Scriptures not speaking against the name of Trinity, but leading them to vse that name. His woordes are these. *Nobis autem sufficiat scire de Trinitate, quod Dominus exponere dignatus est: quod ergo dixit ad Apostolos: ite & baptizate omnes gentes, in nomine patris, filii, & spiritus sancti, Tria nomina audio, & vnum dicitur nomen, non enim dixit in nominibus, sed in nomine.* You heare Augustine his iudgement that touching the Trinitie it is sufficient for vs to holde that which the Lord himselfe hath declared therein.

The

Iren. lib 4 ca 64. The place which you alleage out of Irenæus maketh greatly against you and your church, & so wil it appeare vnto any indifferent Reader. But you haue not dealt simply herein, for ye haue kept backe that which hewayeth your cause, breaking of the sentence, where there was no manner of point, no not so much as a Comma. I will set downe the whole vnto you, and let your selfe be your owne iudge, whether you or whosoeuer did deliuer it vnto you, hath dealt well and simply herein. *Agnitio vera est Apostolorum doctrina, & antiquus Ecclesiæ status in vniuerso mundo & character corporis Christi, secundum successiones Episcoporum, quibus illi eam quæ in vnoquoque loco est Ecclesiam tradiderunt, quæ pernenit ad nos vsq; custodita sine fictione, scripturarum tractatione plenissima, neque ablationem recipiens lectio sine falsatione, & secundum Scripturas expositio legitima & diligens, & sine periculo, & sine blasphemia: & præcipuum dilectionis munus, quod est præciosius quàm agnitio, gloriosius autẽ quàm Prophetia, omnibus autem reliquis Charismatibus supereminens. Quapropter Ecclesiæ omni in loco ob eam quam habet erga deum dilectionem, multitudinem martyrum in omni tempore præmittit ad Patrem.*

He placeth true knowledge in the Apostles doctrine, and in the olde state of the Churche, as knowledge was geuen therof by Bysheppes, to whome the Apostles committed the Churches, that were then in the time of Irenæus in any place. All the succession that here is mentioned is restreined vnto those Bysheps who were immediatly after the Apostles, at whose hands they receiued those Churches. Nowe that this knowledge came truely to him and his time from those Bysheps: this inuiteth him to thinke so: because they receyued from them; *Scripturarum tractationem plenissimam*: A plentifull treatise of the Scriptures, with.

without suspition of forgery or falsifying. Secondly because they receiued from them (as he sayth) *Expositiones legitimas secundum scripturas, & sine periculo, & sine blasphemia.* Diligent and lawful commentaries and expositions agreeable to the scriptures, not containing any blasphemy or errour: Whereas Heretikes will not haue their expositions measured by the scriptures, but scriptures measured by their expositions and interpretations of them: affirming that they onely haue the true sense therof because they are the Church that can not erre: Thirdly because there was in that ancient state of the Church to bee seene, *Præcipuum dilectionis munus:* The greatest fruite of loue, euen to offer themselues vnto martyrdome in great numbers and multitudes, by reason of that loue which they did beare vnto God and his Gospel: *Multitudinem enim martyrum præmittit ad Deum patrem.* If this testimony of Irenæus had holpen you, it should not haue mencioned those Bishops onely to whom the Apostles deliuered the Churches, but spoken of an orderly succession of them to continue for euer, without any restraint. Neither should hee haue spoken so sparinglie of the matter, as to haue said, it came safe to their handes, who were so neere the Apostles time, by them who succeeded the Apostles: but without any suspicion of alteration, hee should haue giuen it forth as a matter appointed and established, whereby to keepe doctrine safe vnto the Church for euer. And last of all he should haue suppressed the notes of their faithfulnesse, considering in the reseruing of the Scriptures without forgery or falsefying: and in warranting their expositions by Scriptures, & in hauing to be seene the principal effect of loue: which is multitudes of martyrs dying for the Gospel, and haue sent vs onely vnto succession, charging vs to receiue that which we shall finde obserued there, without any further question, because succession was appointed to be an infallible noate of the Church in al times,

Irenæus

which is the piller of truth. You see how dealeth farre otherwise. If we had receiued from your Bishops a diligent examination of your writinges by the Scriptures, (and that ye had not left and gone to fathers, councels, and traditions, charging vs to stick vnto succession) with that other note which hee calleth the principall effecte, of loue: then might we haue saide with Irenæus, *Agnitionem apud nos perueniendo discimus.* As this place flatly condemneth your Church, where there is neither the confirming of your writings and preachings by scriptures, neither yet that other note of plentifull witnessing to the truth by death and martyrdome, so doth it strongly establish ours, and iustifie it to haue true knowledge in it, and to bee agreeable to the auncient estate of the Church, because those three notes that he speaketh of are apparantly to be seene in our Churches. For we haue the Scriptures plentifully set forth, we warrant our expositions by scriptures; and we haue and do send daily multitudes of martyrs vnto the father, whereof the bis truth vnto the worlde, and seale vp the assurance thereof with their blood. Your other place out of Irenæus doth help your cause no more then the former. May the circumstances of the place do vtterly ouerthrowe the meaning that you would make of it. Which that it may plainely appeare, I will set downe vnto you together with your place, those woordes also that goe in order next before and after it. *Intelligentes fulgebunt quemadmodum claritas firmamenti, & a multis iustis sicut stella in seculo. Et adhuc quemadmodum igitur ostendimus si quis legat scripturas. Etenim dominus sic discernit discipulos, post resurrectionem suam a mortuis, & ex ipsis scripturis ostendens eis quoniam oportebat pati Christum & intrare gloriam suam, & in nomine eius remissionem peccatorum praedicari in toto mundo, & erit consummatus discipulus & similis patrifamilias, qui de thesauro suo profert noua & vetera. Quapropter eis qui in ecclesia sunt presbiteris obaudire oportet,*

1.
2.
3.

Iren. aduersus hæreses Valenti. lib. 4. cap. 40

perfici, qui successione habent ab apostolis suos assidentes, dis cum Episcopatus successione charisma veritatis certum, secundum placitum patris acceperunt. Reliquos vero qui absistunt a principali successione quocunque loco colligantur suspectos habere, vel quasi hæreticos & male sentientes, vel quasi scindentes, & elatos & sibi placentes, aut iterum ex hypocritis questus gratia & vanæ gloriæ aperientes. Omnes enim hi decidunt a veritate. & Quidquid igitur aberrant ipsi, aut offerentes ad aliquid detrimenti, aut fratribus, aut ecclesiæ Dei cum corrumpuntur, quemadmodum Nicolaitæ & alii. The matter he speaketh of immediately before, is to declare what excellencie a man attaineth unto by the reading and knowing of the Scriptures, y^t our Lauiour Christ, praying after his resurrection vnto his disciples out of the scriptures, that Christ ought to suffer, and so enter into his glorie, and thereunto addeth that he is a good disciple, and like vnto the good man of the house, who bringeth out of his treasure p^rouision new & olde: Immediatly herevpon he bringeth in that sentence which you alleage, wherefore we must obey those Bishops that are in the church, who together with the succession of their Bishoprikes, haue receiued the sure gift of truth, according to the good will of the father. There is not *secundum impositionem manuum*, as you would wilfully gather. All his speech before was of the truth & Scriptures of God, this that you haue alleaged beginneth with ye note of illation & inferring [*Quapropter*] wherefore, &c. And the thing he speaketh in that clause is, that those Bishops ought to be obeyed, who haue receiued the grace and gift of truth according to the good pleasure of the father: all other which haue not this plaine full succession of truth, he maketh either Heretikes, Carnall mankes, or Hypocrites, affirming that they fall from the truth which before he had called to the plaine full succession. And continuing still in the same matter he affirmeth that those who bring strange fire, that is (as he interpreteth it)

truth.

obedience to B. & sure gift of truth.

note.

ye worde of God is ye true Succession.

strange fyre, shal be burnt with heauenly fire, as was Nadab and Abiu. So that the whole Chapter runneth vpon the worde of God and true doctrine, which he calleth the principall succession, without the which hee would haue no faithfull Bishop what succession soeuer hee had of place. And if al this cannot suffice you, that his meaning is not to haue no account of succession of person & place, where the principall succession of truth is wanting: turne into the next Chapter where the same matter is continued and there you shall finde these words: *Ab omnibus igitur talibus abstinere, & adhærere vtique his, qui & Apostolorum sunt discipuli, qui cum sacerdotio, & successione, doctrinam custodiunt, & cum probata conuersatione, timore, patientia, castitate, sanctam & irreprehensibilem sermonem adhibent, in confirmationem & correctionem reliquorum.* Wherein you may plainly see what succession hee speaketh of before, euen the succession of the Apostles doctrine. All the catching and vexing in the worlde, can neuer make a Catholike breache that Irenæus hath made betwene succession of persons, and you may clearely vnderstande what coste and paynes you haue vsed in vaine, in labouring to bring in your sacrament of Confirmation & imposition of handes, as being vnderstoode by that, which he calleth the gift or grace of truth. If the worde [truth] cannot moue you, the circumstances (yf you will not be wilfully blinded) cannot but perswade you. I doe therefore vrge you with your owne authoritie, reply against you that al those are to be suspected, what succession soeuer they bring of person or place, that bring not with them the principal succession, which is the doctrine of the Apostles. If true doctrine went alwaies with succession of Bishoppes, what needeth Irenæus to speake of any diuersitie betweene them? May not they be content to looke vnto the truth making the principall succession, that as for your neighbours that stand in the margent, if your weapons were answerable to your good will, I would tell them that you

Succession of the Apostles doctrine required in the Church of God.

the principall succession is to be alwaies in the Church and doctrine of the Apostles.

you haue bid battaile vnto them: But in as much as I see you fall downe in the field, your owne weapon taken out of your hand, and your selfe wounded withall, I haue more pittie of you then of them: and therfore there shal no bezcon burne (by my consent) to warne any to be ware of warfrom you: vntill I see you recouered of some of those dangerous woundes, that you haue taken already. From Irenæus you passe to Tertullian, with whome it will fall out, that you shall finde as little helpe for your purpose, as you haue had before from Irenæus. And because you suppresse alwayes that that maketh against you: I am here inforced, as before, to set down that which immediatly goeth before, and also follow the woordes by you alleaged.

Cæterùm si quæ audent interserere se ætati Apostolicæ vt ideo videantur ab Apostolis tradita, quia sub Apostolis fuerunt: possumus dicere, Edant ergo origines ecclesiarum suarum: euoluant ordinem episcoporum, suorum ita per successiones ab initio decurrentem, vt primus ille episcopus aliquem ex apostolis vel Apostolicis viris, qui tamen cum Apostolis perseuerauerit habuerit autorem & antecessorem. Hoc enim modo ecclesiæ Apostolicæ census suos deferunt, sicut Smyrnæorum ecclesia habens Policarpum ab Ioanne collocatum refert, sicut Romanorum Clemen etiam a Petro ordinatum edit, proinde vtique & cæteræ exhibent quos ab Apostolis in episcopatu constituti Apostolici seminis traducem haberi. Confingant tale aliquid hæretici. Quid enim illis post blasphemiam illicitum est? Sed & si confixerint, nihil promouebunt. Ipsa enim doctrina eorum cum Apostolica comparata, ex diuersitate & contrarietate sua pronunciabit nihil, Apostoli alicuius, Autorem esse, vel, qui Apostolici Quum ergo apostoli non diuersa inter se docuissent, nec ea quæ Apostolici non contraria, Apostolis adhæserint, nisi illi qui ab apostolis descissent, & aliter prædicauerint. Ad hunc itaque formam prouocabimus omnes illas Ecclesias, quæ licet nul-

Tertul. de præscrip. aduersus hæreticos.

Policarpus ab Ioanne ordinatus

Clemens a Petro ordinatus

lum ex Apostolis vel apostolicis auctorem suum proferant, vt multis posteriores: quæ denique quotidie instituuntur: tamen in eadem fide conspirantes, non minùs Apostolica deputantur pro consanguinitate doctrinæ, tuæ omnes hæreses ad vtramq; formam à nostris Ecclesijs pronocatæ probent se quæ quæ putant Apostolicas. If any woulde therefore bee accounted Apostolicall Churches, because they liued but in the Apostles, and in their time: let such Churches shewe what Apostle did first found theirs (saith Tertullian.) We are not in their time, neither claime we priuiledge in any such respect: but marke what followeth: If they coulde forge such a succession (saith he) belike then it is not altogether vnpossible so to doe, yet woulde it helpe them nothing, because the Apostles doctrine cõpared with theirs, would bewray it not to bee the Apostles nor Apostolicall. You haue cause therefore to be ashamed euer hereafter, to make succession of bishops, a necessary note of the church, which by Tertullian his iudgement is subiect to forgery, if it were not, yet could not proue any thing at all (as he saith) when the doctrine of ỹ Apostles shalbe found diuerse and disagreeing from theirs. You may see that hee will haue the Apostles doctrine, to confute and ouerthrowe that succession which vpholdeth any doctrine contrary or diuerse from theirs. And consider this one thing well I pray you, that he saith Heretikes are to be brought to the tryall of the Apostles doctrine, by those Churches which albeit they bring none of the Apostles nor apostolical men for their Authors and first founders (as being a long time after them, yet are neuer a whit the lesse to be accounted Apostolicall, by reason of their kindred and alliance with the Apostles doctrine. He affirmeth plainely and in expresse wordes, that the Churches, which were long after the Apostles time, are to bee tryed whether they bee Apostolicall or no, by that doctrine which the Apostles

delliuered

deliuered: But as for these Churches that were next vnto the Apostles time, they dare be bolde (saith hee) to prouoke Heretikes ioyntly to the tryall of succession as well of person as of Doctrine. Succession therefore of Bishops is (by Tertullian his iudgement) no triall of churches at this time, his authoritie hath vterly ouerthrowen that holde of yours. Marke well the woords for they are Tertullian his woordes and not mine: *Ad hanc itaq; formam precabuntur ab illis Ecclesijs, quæ licet nullum ex Apostolis vel Apostolicis viris autorem suum proferunt, vt multò posteriores, quæ denique quotidie instituuntur, tamen in eadem fide conspirantes, non minùs Apostolicæ deputantur pro consanguinitate Doctrinæ.* From this place of Tertullian we haue a plaine Doctrine, that whatsoeuer the fathers haue spoken for succession of Bishops, as a marke to make knowen the true Church by: the same is to be restrained vnto those times ẏ were neere vnto the Apostles. For other Churches he saith, albeit they bring none of the Apostles or Apostolical men for their authors, as being long after them, neuertheles agreeing vnto them in faith & doctrine they are to be accounted Apostolicall aswel as the other, because of their alliance by doctrine. The very woords that immediatly go before these which you haue alleaged do put the matter out of doubt, that this tryal of succession is only ment for such Churches as were neere the Apostles time. His woordes are these: *Cæterum si quæ audent interserere se ætati Apostolicæ vt ideo videantur ab Apostolis tradita, quia sub Apostolis fuerunt, possumus dicere: Edant ergo origines Ecclesiarum suarum, euoluant ordinem Episcoporum suorum, &c.* But if any dare intrude themselues into the Apostles time, that they should bee accounted Apostolicall, because they were vnder the Apostles: wee may safe let those then shewe the originall of their Churches, let them recite the order and

succession of their Bishops. I hope nowe Sir, that you doe plainely see, what little helpe you haue from these authorities that are alleaged by you: and that you doe well consider how vnfaithfully they haue beene auouched, what cutting and paring you haue made of them, and how that there is not one of your witnesses brought to proue your Church to be Apostolicall, if you had suffered him to tell out his tale, and not stopped his mouth in the middest of his speach, but would haue vtterly ouerthrowne your owne cause, and established ours which you labour to ouerthrowe. And therefore I doe beseech you in the feare of God to looke well vnto it, Peruse the places againe, consider better of them, and marke the iudgements of God vpon you and your cause, that your very witnesses should bewray you, euen those that you deliberately and of purpose haue picked out to speake for your purgation. If I might haue prescribed those fathers what to say against your cause, and for ours: I could haue deuised no better matter then they haue vttered, euen in the places by you alleaged. Irenæus saith plainly, the truth hath discended from the Apostles to his time without forgery, because the Scriptures were faithfully deliuered vnto them: and because all their Commentaries and expositions were warranted by the Scriptures. you doe not warrant your expositions by Scriptures, but contrariwise will haue the scriptures to haue warrant from your expositions: for you will giue the sense and meaning thereof, because it is of and in it selfe, as you say afterwarde, *Mortua vox*, a dead worde.

The parishe Priestes, Fathers against them.

Note

Irenæus saith the truth hath discended from the Apostles to his time

Irenæus

Hee sayeth in the other place, that those Bishops, that departe from the principall succession of true doctrine, whatsoeuer they haue to say for their succession of person and place, are notwithstanding to be suspect of heresie or schisme. What neede was there to make mencion of the truth, as the principall succession, that wee should bee

suspicious of those Bishoppes, that had no such succession from the Apostles: if the succession of the truth bee (as you say) kept and reserued in a continuall ordeirlie succession of Bishoppes: if whersoeuer that succession bee of persons, the other of Doctrine bee vnseperably bounde thereunto. For if whersoeuer there bee this succession of Bishoppes, there wee must looke vndoubtedly to haue the trueth, then is that of person, the principall succession: and the other of trueth, but a companion that waiteth and giueth daylie and diligent attendance thereupon. If this be so, then wee are first to enquire after the succession of persons, being allowed there to finde the trueth. And in neede your proofes such as they bee, are wholly alleaged for succession of person, Think if you could finde that, you woulde not greatly passe for finding the truth. You are contrarie to Irenæus herein, who maketh succession of trueth the principall succession. As for Tertullian hee affirmeth plainly, that the Doctrine of the Apostles will confute them, whosoeuer shall bring a diuerse doctrine, albeit they alleage for them succession of persons as you doe from the Apostles: *Ipsa enim inquit doctrina eorum cum Apostolica comparata, ex diuersitate & contrarietate sua pronunciabit, neq; Apostoli alicuius esse neque Apostolici.* He affirmeth likewise that the Churches who were long after the Apostles time, are to trie themselues Apostolicall by their alliance with the Apostles in doctrine: *Ad hanc itaque formam prouocabuntur omnibus Ecclesiis, quotquot multum ex Apostolis vel Apostolicis authorem suum proferunt, ut multò posteriores tamen in eadem fide conspirantes, non minus Apostolicæ deputentur pro consanguinitate doctrinæ.* You see what helpe we haue for our religion, out of your strongest holds. We haue in the scriptures authenticall letters and Epistles of the Apostles, containing the summe of that Doctrine, which they taught in those Churches that they planted

planted which are rightly called by Tertullian the mother Churches. We haue the summe of that Doctrine left vs in writing, which Paule taught at Rome, at Corinth, at Philippos, at Ephesus, and at Thessalonica, where he founded Churches: You shoulde first haue warranted your religion by that doctrine, and from thence haue proceeded to let vs vnderstand, how that doctrine hath continued amongest you from time to time. You woulde beare the woorld in hande, that you derive your doctrine from the Apostles and auncient Churches, yet ye shunne as rockes all triall by the Apostles, and those mother Churches, where their Chaires were placed, and their owne doctrine faithfully vnder their owne handes & seales deliuered. Let vs first see howe you doe agree with the Apostles themselues, and then with those Bishops who haue succeeded them: then with the first and mother Churches, and then with those latter who haue beene planted after them. Let vs see you first vnite vnto the heade, and then vnto the members. After your testimonies, and allegations for successions, you adde these woordes: Nowe ye see that the true and verie Church of Christ is, which hath her succession of Bishoppes from the Apostles: Whereunto I answere, that there is no eye so sharpe of sight, that can discerne anie such matter, by those proofes that you haue brought: but euerie man that hath not his eyes closed vp, may see plainly (by that light which your owne witnesse haue giuen vnto this cause) that succession of Bishops is no note nowe in these latter times whereby to discerne the Church. You inferre likewise vpon such authorities as you haue auouched, that the auncient state of the Church throughe the woorlde is the Apostles doctrine. I knowe you can haue no colour for anie such collection, vnlesse you take libertie to chaunge and transpose *Est* for *&*, and *&* for *Est*, after your pleasure: that where as Irenæus saith, *Agnitio veræ est Apostolorũ doctrina & antiquus*

signum Ecclesiastici status: Pour read: *Agnita vera & Apostolorum doctrina est antiquus Ecclesiasticus status*. As for those printes and marks of the olde state of the Church, which were in Irenæus his time, I proued before that they were cleane worne out, and no token of them to bee seene among you: for your expositions are not legitimate by Scriptures, but layde vpon vs by vertue of the Church, whereof you stil plead possession, haue vnduli sooner your title bee, You would gladly finde out of their wordes: *Certum charisma veritatis*: The Sacramentes of orders: which you say is retayned togither with their Bishoprikes: but the circumstances of that place make the matter so plaine to be ment of the gift or grace of truth, which hee calleth the principall succession, as no man that will vouchsafe to reade and compare it with that which goeth before and also followeth it, can possibly bee brought to make a doubt thereof. From your holy orders which you would wring out of this place, you proceede, I will not say without order, I am sure without anie occasion offered to the manner of ordeyning Bishoppes, which you say must be by the laying on of handes of former Bishops so ordeyned, or otherwise they are not to be obeyed.

So that you secretly shoote at the ministers of the Church of England, that it is vtterly vnlawfull and not to be obeied, because our bishops which haue ordeined others were not themselues ordeined of your Bishops that were before them. Doe you say that no man is a lawfull Bishop, but he that is ordeined of another Bishop? If that be true, then I dare say and can plainly proue, that your Bishops are vnlawfull Bishops, and therefore not to be obeyed. For from the beginning (as Hieron testifieth) there was no difference in the Church betweene a Bishop and a Minister: but afterward when schismes grew to be many & great in the church, for the suppressing therof one was appointed to bee aboue the rest, which had the name

Hieron ad Euag. Epist. 1. vol. 5. 7.

of

of Bishop proper vnto him, which before was common vnto all, as the Scripture declareth. In those first times therefore of christian state, those Bishops must of necessitie be ordeyned of others then Bishoppes: because there were then no Bishops in the Church, as nowe we doe speake of them. And therefore by your owne reason, your owne Bishoppes beinge as you affirme from the beginning, are illegitimate and not to be obeyed, because they were not ordeyned of former Bishoppes: nowe if that they were not lawfully ordeyned themselues, then could they not lawfully ordeyne others: for neither could then they haue them selues, they could not giue to others. Wherfore desist you then that pursue maye of the lawfull ordeyning and creating of Bishoppes, the visible visions of your Bishoppes from the first vnto the last, flangerd illegitimate and plainly reprobate of God and vs. This knotte was vnfolded by the quicke spirit of that holy man, Hierom, when he wrote vnto Nepotian of the duetie of a minister of the Gospell, among other things he vsed these words in the xxx. Epistle: *Ne quidquid tibi displicuerit, quod clerum & populum praesbyteri, quod praesbyteros Episcopi, quod Episcopum Archidiaconi, quod Archidiaconos Archipresbyteri, superbiae tumore contemnas.* Now there is no man, howe ignorant soeuer he be of the Scriptures, or of the Greeke tongue, in the which the newe testament was penned, if he haue vnderstanding in the Latine tongue, that will perceiue *Presbyteros, non à Presbyteris, sed ab Episcopis.* You may perceiue then that they were *presbyteri* and not *Episcopi*: ministers or elders, and not Bishoppes (as nowe we speake of Bishoppes) that layde handes vpon Timothie, when hee was called to the ministerie of the worde. Notice therefore that at the beginning of Timothie, they were *presbyteri* elders or Ministers of the worde, which gaue this gifte by the imposition of their handes, which you say can not bee giuen but by Bishoppes. Nowe if *Presbyteri* Ministers of the worde gaue ordeyned others by imposition of handes,

then

then I trust wee shall haue you more fauourable hereafter to the ministerie here in England, If we haue nothing else to say for it, yet at the least because they who in these laste times haue beene the instruments of God to reforme religion, and haue ordeined others to serue in the Ministerie of the word and Sacraments, were *presbyteri* hauing from your Church imposition of handes, whereby there is so great grace giuen as you say.

True it is that imposition of handes was a consecration and putting a part of men to serue in the Ministerie of the worde, by attending vpon reading, exhortation, and doctrine: according as the Apostle declareth in this fourth Chapter of Timothie: for when he hath willed Timothie to attend vpon reading, exhortation, and doctrine, foorthwith signifying that he was called thereunto and that it was his function, to the ende he might thereby the more be touched with the matter, he addeth these wordes: Neglect not that gift or function which was committed vnto thee by imposition of handes.

This marke of that vocation which doeth consist in attending vpon exhortation and doctrine continued in your Church, *tanquam cadaver vera vocationis*, as it were a carkas of a true calling: for you attended not vppon the woorde setting it forth truely by exhortation and doctrine, which was the life of that calling: but founde a greater gaine to get money by, in attending vpō the sale of Masses and Pardons, hauing great gaine, not onely by them that were liuing: but also by those that were long agoe departed: so that in verie deede there was nothing remaining beside the corpse of the true calling. Vnto this carkas and corpse of the true calling, it pleased the Lorde in that great mercie wherewith he loued vs, when we were enimies vnto him, now againe in these latter dayes after so long want thereof, to breath in life and vitall spirites: giuing vnto diuerse who had no more beside the old marke of that calling,

not

not onely giftes of knowledge to be able: but of zeale also to be willing and bold, euen when the maner of your Inuentions & Traditions was the greatest to publish the gospell of God, & to beate downe your inuentions by doctrine & exhortacio out of the word: giuing both euident testimonies hereby, that they were the true & lawfull ministers of Christ, because they has the truth & life of the Ministerie, which in your Church was wanting, inasmuch as they did attende vpon exhortation & doctrine, according to the truth of the word, whereunto in the primitiue Church men were appointed by imposition of handes. You speake nothing here of that which is principall, that is of the election vnto that place and function after due examination had before both of life and learning, without the which all your pitifull Canons account him as a lay man and appoint grieuous punishment for him that shal otherwise vndertake him: but so you haue the shadowe, you passe not for the bodie: so you may enioy the least of the accessaries, you can willingly want the principall. The occasion that you haue offered in ascribing so much to the imposition of handes, hath driuen me beside my purpose and meaning to speake, as you haue already heard touching that matter.

and examination of life and learning

Catholica. Assertion.

For the fourth the Prophet saith. *In omnem terram exiuit sonus eorum, & in fines orbis terræ verba eorum, viz. Apostolorum.* Esay the Prophet sayth. *Fluent ad eum (scilicet montem Syon) omnes gentes, ambulabunt populi multi & dicent, Venite, ascendamus ad montem Domini, ad domum Dei Iacob, & docebit nos vias suas, & ambulabimus in semitis eius.* Dauid sayth. *Adorabunt eum omnes Reges, omnes gentes seruient ei (inquit Propheta regius.) Et alibi. Apud te laus mea in Ecclesia magna. Et iterum, Copiosa apud eum redemptio. Et vnde venit Christus in Hierusalem (inquit Christus) & in omni Iudæa, & Samaria, & vsq; ad vltimũ terræ. In sole posuit tabernaculum suum (inquit Propheta.) Non potest ciuitas abscondi supra montem posita.*

Psal. 18. Isa. 2. Psal. 71. Psal. 21. Psal. 129. Acts. 1. Psal. 18. Mat. 5. Psal. 18.

neq; accendunt lucernam, & ponunt eam sub modio, sed super candelabrũ, vt luceat omnibus qui in domo sunt (inquit Christus,) Turpis est (inquit August.) omnis pars vniuersi sui non congruens: tu cuius te partem cum Christi corporis membrum existimari velis, quæ tamẽ ab hoc vniuerso Christi corpore, quod ab omnibus his qui christiani, qui catholici, qui orthodoxi censentur, quilibet magnis & locorũ & temporũ interuallis inter se defunctis tamen adhuc absit consensu obseruari vides, vt neq; temporũ diuersitas, neq; linguarũ varietas, neq; locorum ingens interspecta ledere concordiam eorũ potuerint. Sed similes iure sint & semper fuerunt, quæ multas quidem & diuersas habet chordas, vnam tamen symphoniã & sonorũ concentũ vnũ amittit. Tu inquã cum hoc vniuerso usq; eo non congruis, vt in despectum vniuersi Christi corporis contraria potius facias omnia. Quid esse potest turpius? Quid indignius homine christiano? aut quæ potest esse nota illustrior, quã te non Christi collegisse, verùm Satanæ spargentis ministrum esse cuiuis constare queat? Hec August. Matth. 5. Aug lib. 3. confes. cap. 8.

Multa sunt (inquit dictus Aug.) quæ in gremio Ecclesiæ me iustissime teneant quæ sequuntur. Aug.

Tenet consensio populorum atq; gentium.

Tenet authoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata.

Tenet ab ipsa sede Petri Apostoli, cui pascendas oues suas post resurrectionem dominus commendauit vsq; ad præsentem Episcopatum successio sacerdotum:

Tenet postremò ipsum catholicæ nomen, quod non sine causa inter multas hæreses sic ecclesia sola obtinuit, vt cùm omnes hæretici se catholicos dici velint, quærenti tamẽ peregrino alicui vbi ad catholicã conueniatur nullus hæreticorum vel basilicã suã vel domum audeat ostendere. Hæc ille.

Catholicam dicit toto orbe diffusam, quia diuersorum hæreticorum ecclesiæ ideo catholicæ non dicuntur, quia per loca atq; per suas quasq; prouincias continentur: hæc verò à solis ortu vsque ad occasum vnius fidei splendore diffunditur.

Non

Aug. serm. 61. de tempore Math. Against the Puritanes and familie of Loue.

Nec est igitur obscura catholica, non potest abscondi ciuitas super montem posita, non potest ignorari mons qui implenit vniuersam faciem terræ.

Now we that be the Catholikes are readie to shew and proue, that the Church which wee professe hath had and hath all the said foure markes in her, which also had her beginning with Christ, his Apostles, and primitiue Church, & doth deriue her authoritie, faith and doctrine from them, in a continuall succession of Bishops: which is a moste euident marke of the true Church and Doctrine: as all the saide with diuerse others famous & learned auncient Authours affirmeth: of the which some were of the Primitiue Church, and therefore the meetest iudges thereof.

Answere.

Catholike.

TOuching the fourth note of the Church, that it is Catholike or vniuersall, if you set it against particularitie, meaning that the Church is not bounde to anie particular place or person: wee doe imbrace it as a certaine trueth: But if you will haue the Church alway discerned by the greater multitude, the Scriptures will not suffer vs to ioyne with you in that. Your testimonies out of the Scriptures, as that of Isaie the seconde, and the testimonies next following out of the Psalmes: doe proue that manie people shall be brought to the true knowledge and worship of God. For the vniuersall note [all] is so taken in the Scriptures. And I am perswaded that you doe not thinke that all people and Nations in generall shall bee brought to be of the true Church: but as for comparison, whether that the number shal be greater or lesse than they that are not brought to the faith, they do make no mention thereof. The other testimonies doe declare that the truth

Esai. 2. &c.

shall

shall come into many places, but whether those places shalbe moe or fewer than the rest, or whether the greater number of the inhabitantes of those places shalbe gayned by the truech vnto God, they doe not speake any woorde therof: yet I thinke that is the matter that you woulde willingly establishe hereby. Your last witnesse out of the Gospel, if it bee graunted you that it is spoken of the Churche in generall, yet will it make nothing for vniuersality, vnlesse any will imagine, that whatsoeuer is visible or not hidden, is thereby foorthwith made generall and common to al persons and places. You alledge a large testimony for this vniuersality, and doe quote in your margēt *Augustine lib. 3. confes. cap. 8.* Where there is no more of all you haue alleaged to bee founde, saue the first lyne, which is: *Turpis enim omnis pars est suo vniuerso non congruens.* Euery part is euill fauoured, that agreeth not with his whole. This Authority telleth vs what worketh the vilfauore of a part, euen this not to bee agreable to that whole whereof it is a part. As for your purpose it is to proue an otherthing. That multitude is the beauty and the right noseof the Churche: how that can bee prooued out of this place I leaue it to your better consideration, when you shall haue marked those woordes that doe immediatly goe before this place. *Quæ autem contra mores hominum sunt fugienda pro eorum diuersitate existimanda sunt, vt pactum inter se ciuitatis cuiusque gentis, consuetudine vel lege firmatum, nulla ciuis aut peregrini libidine violetur.* I feare your Informer hath of purpose concealed the place, from whēce he hath ferche that, which he coupleth with this sentence as if it were annexed therto: least he should receiue a woonder that hardly would bee healed, where he woulde gladly at the least seeme to giue one.

The woordes are directed against one man, who differeth from all that are called Christians in any place.

This woulde helpe you ill you had to deale against a sect that had but one patron, or against a man that woulde bee accompted a christian, and yet for all that in doctrine bee contrary to al Christians. It is to weake to stand against a religion, that sundrie Countries, Prouinces and Kingdomes doe embrace. Beleue S. Augustine with a wrong direction, now I haue his name without any direction at al. Surely woordes as yourheue set downe heere are found in his booke contra Epistolam fundamenti, wher you conceale that, which vtterly ouerthroweth al the foure notes of your Church, and proueth them to bee altogether insufficient to make true proofe where the true Church is.

Aug. contra epistolam fundamenti cap. 4.

The papiste con-
cealed part of
the authority
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These are the woordes that followe in that place, *Quod vos autem vbi nihil horum est quod me inuiteat, & teneat, sola personat veritatis pollicitatio quæ quidem si tam manifesta monstretur, vt indubitum vinculum possit præponenda est illis vtilibus quibus quibusdam tenebar.* But among you where there is none of these things (saith Augustine) that may holde mee, there soundeth the onely promise of trueth, which if it bee shewen so manifest that it can not come in doubt: it is to bee preferred before all those things, by which I am holden in a Catholique Churche. Yee had spoken before of Vnitie and agreement of people, of Authoritie begon with miracles, and increased with charity, and holy conuersation of Antiquity, and succession of Bishoppes from Peter vnto his tyme, and also of Vniuersalitie: and yet he professeth that the trueth when it is made manifest and playne, is to bee preferred before all.

note

vnitie, agreement & people, authority

the trueth

If the trueth bee bounde vnto Vnitie, succession, and Vniuersalitie, so that these bee the notes whereby wee are directed to the true churche, and therefore to the trueth, by what commission dare Augustine to put them a sunder, whom Almightie God hath ioyned togeather (as you thinke) to continue one for euer.

For

For if they bee neuer sundred, why maketh he a suppo-
sell of that that neuer happeneth, especially dealing with
them, that were perswaded that it was not so strang a
thing, but that it might yea and had already happned? Or
why setteth he, the trueth in specie, that is: The trueth
made open & plainly manifested: against thois markes
of the Churche: when as the trueth, whether in parables,
playne speach, or howsoeuer, is neuer founde sundred frō
them as you thinke? Moreouer why doeth he trouble him
selfe with comparing of things togeather, affirming that
the one shall more perswade then the other: if it bee im-
possible for the one to perswade, but not for the other. For
comparison is of thois that bee like, but there is no resem-
blaunce betweene a thing impossible, and that which may
bee doone. Laste of all how agree you with Augustine,
that saith, The plaine and vndoubted trueth perswa-
deth more than them all: When as you are of opinion,
not onely that the trueth can not be had plainly, but that it
cannot bee had at al, but in and by them. You see that Au-
gustine in this place vtterly ouerthroweth the marks and
notes that you haue made of your Churche, setting vs vn-
derstand that the trueth may bee sundred from all, euen
from the succession of Bishops, which you make so great
an account of: that (in your opinion) Heauen and earth
may sooner come togeather, then those two bee parted and
put asunder.

It standeth you vpon to make this breach vp againe, if
it possibly can bee performed of you, for it hath vndone
all that you haue trauayled in al this tyme to establishe.
It was not without cause therefore that Augustine both
came in and went out so like a Stranger, as no mā coulde
know) when once he had made his apparaunce) where to
haue him againe how glad soeuer he woulde haue beene,
to haue spoken with him.

But let it be admitted that Augustine spoke of a matter

that coulde not come to paſſe, when hee ſayde, that the truethe made plaine & manifeſt was a note of the Church to be preferred before Tuitie, Succeſſion, Vniuerſality &c. That which followeth will declare againſt whome he obiecteth the name of Catholique: euen againſt thoſe heretiques, who when they would be called Catholique, yet cã but ſhewe one Churche or one houſe, where their religion is profeſſed. For theſe are his woords: The Church alone hath ſo obteined the name of Catholique, that where as al Heretiques woulde bee called Catholiques, yet when a ſtraunger ſhall aſke where men meete at the Catholique Churche, none of the Heretiques dare ſhewe him either their Temple or their houſe. If Englande, Scotlande, Denmarke, Suetia, Saxony, Heluetia, Retia, Vallis Tellina, Brunſwicke, Rhene, Heſsia, Wittenberge, Ruſsia, Brandeburge, with the great Cities throughe the whole Countrey of Germany could ſhew but one church, one houſe, and one prouince or litle Sbire among them al, wher their religiõ were profeſſed, or if al theſe great kingdomes common wealthes and countreis coulde by ſome conuerſion bee turned into one litle prouince, temple, or houſe, then might this authoritie, or that that followeth out of Auguſtine, haue ſome colour againſt vs. But ſince, that Goſpel which wee profeſſe, at the firſt did ſpreade it ſelfe abroade into infinite places, and was generally receiued, vntil the dominion of that man of ſinne, the Pope: vnder whome for a long tyme it was greatly darkened, and now ſince the late reuiuing againe therof hath greatly enlarged her dominion and ſhut you out, not of ſome few houſes or prouinces: but out of a number of kingdomes, dominians, common wealthes, and countreys, daily getting groũde of you (bee your Tyranny and perſecution neuer ſo great) your authorities out of Auguſtine can ſtande you in no ſteede. As concerning the latter part of your laſt authoritie, which affirmeth that the

Catho-

Catholique Churche by the clearenesse of one faith spreadeth out it self from the East vnto the West. yf it be taken so generally as thole woordes seeme to giue out of it: it pulleth cleane from you your title of [Catholique]. For you can not deny but that al the Greeke Churches vtterly renounce the authoritie of the Bishop of Rome, and the Churches that are scattered heere and there throughout al Asia and Affrica, in like maner doe not acknowledge it. As for Europe you heard me not euen nowrecite what Kingdomes, common wealthes and countreis in it, abhorreth the Pope and all his detestable enormities. And in thole Kingdomes and Countreis where the Pope is receiued, this I dare lay, for you doe proone it by fire & fagot, that there is no Countrey, not Italy it self excepted, where there are not great numbers of people, that from the bottome of their hartes doe detest the Pope. And therefore if you measure vniuersality by place and person, as you are wont to doe: taking that to be vniuersall which is receiued in all places, and of all persons, you see that your religion commeth far shorte of a Catholique religion. You close vp your lynes in the ende closly together with Augustine his woordes, as if they were not onely spoken at one time and with one mouth, but euen also with one breath. Whereas he hath not one such woorde there, it is wholy your owne application and conclusion, it is none of his. If a man woulde take such libertie vnto himselfe, hee might soone beguile the ignorant reader. I could the better haue borne this without making any mention thereof, yf I had not seene the like in you before, and therefore I cannot but admonish you.

All ỹ Greeke Churches vtterly renounce the authoritie of the Bishop of Rome.

Aug. is falsified.

This place of Augustine doeth in deede make warre against the Family of Loue, who bring in a religion that neuer was heard of since the beginning of the worlde, receiued publiquely in any one Province, or taught in any one Temple, from the beginning: As for those whome it

ỹ familie of Loue.

pleaſeth you to call Puritans, when you tell mee what grounds of religion they holde diſſenting from the truthe, I will geue them warning to bee in a readineſſe to reſiſt you. I know none in Englande that eyther would bee called by that name, or deſerue to bee called by it beſide the Papiſte, and the Family of loue. For the Papiſtes are ſo ouer pure and perfect in their owne iudgemẽt, that they ſell the very excrementes and ſuperfluitie of their woorkes vnto others: And as for the Family of loue, after that a fewe yeeres of their Apprentiſhip bee expired, and they begin to ſet vp for themſelues, they are of opinion, it is no more poſſible for them afterwarde to ſinne, than is poſſible for light to become darkeneſſe. If thoſe bee the true markes of the churche in that ſenſe which you do take them, I ſee no cauſe why the Scribes and Phariſees might not iuſtly againſt our Sauiour haue claimed the title of the Church. For they were at great Vnitie among themſelues, ſo that their Church might well haue beene called Vna: And they abounded in prayer, faſting, and almes, which you do ſimply ſet downe without any addition, for the fruites of holyneſſe: and therefore their Churche was Sancta: Moreouer they ſate in Moſes ſeate, and ſucceeded him in the Chayre, and therefore they were iuſtly intituled vnto ſucceſſion: and their church lawfullie called Prophetica: which was the ſame before Chriſt that Apoſtolica is now: And laſt of al the greateſt number went with them againſt Chriſt, and therefore their Churche was Catholica. It is manifeſt then that you haue ſayde nothing for your church, which the Scribes and Phariſees might not ſay for themſelues. And if your notes were true, Chriſt Ieſus coulde neuer haue preuayled againſt them, hauing the true notes of the Churche, and therefore being the true Churche, againſt the which nothing can preuaile. The notes that are giuen by the Apoſtles themſelues of the Churche, and whereby they were led to acknowledge

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any people to be the church of God, were two in number: faith in Christ Iesus: & loue towards his saints: according as it is writte by the Apostle: We giue thanks vnto god, euē the father of our Lord Iesus Christ, alwaies praying for you, since we heard of your faith in Christ Iesus, & of your loue towards al saints. It appeareth hereby, that the Apostle did acknowledg the for mēbers of the church, vling them as brethrē in giuing thāks to God, & praying for them: after that these tokens of the Churche, to wit, Faith in Christ Iesus, & loue towardes his Saintes, did appeare in them through the preaching of the Gospel. Coloss. 1. 4.

The same is confirmed in the Epistle to the Ephesians in the same woordes. Therefore after I heard of the faith which you haue in the Lord Iesus, and loue towarde all the Saintes, I ceased not to geue thankes for you, making mencion allwayes of you in my prayers. And not onely the same matter, but euen the verie same maner and forme of woordes, is vsed throughout his Epistles, where he hath any occasion offered to touche the same. As in the firste Epistle to the Thessalonians: and in the second also, and the first chapter. In the Epistle to Philemon in like maner he rehearseth the same two markes, of faith in Christ Iesus, and loue towardes all Saintes. These were markes that the Apostles were directed by to discerne of the Churche, they thought these sufficient causes to moue them to thinke of others as their brethrē, and the deare Children of God, when as they throwe the preaching of the woord, were knitte vnto Christ by faith, and vnto his children that did serue him after that woord, by loue and sincere affection of heart & good will towards them. These markes that are noted as the tokens of God his children in those firste and mother Churches, cā not be founde with you. Ephes. cap. 1. vers. 15. 1. Thes. 1. 3. 2d Phile. 5.

For the word speaketh not among you, to whom discouer by the light of that which the Lord in mercie doth require,

so great imperfection to be in vs: & with al so much mercy to bee in Christ, for men that are confounded in themselues: as woulde prouoke vs by faith to repose our selues vpon him and his mercies. As for the doctrine of your Church, it so vpholdeth the aptnesse and inclination of man to doe wel, the liberty and freedom of his will, that he cannot come to the sight and knowledge of any so great want as might send him hungerly after Christ, and his mercies, to cleaue therunto by faith: besides that, it doeth so fearefully geue out the affection and disposition of this our mediatour, as if a man could not come to the speach of him in the least matter, before haue the court of heauen were mooued for that matter, in his behalfe, and shoulde bestreende him therin, which turneth our affection & affiance, comfort and confidence rather toward thē, then towards him. Wherevpon any man may clearly see and vnderstande, that this Church of yours is not knit vnto Christ by faith, and how it is affected towards his Saintes who are begotten and borne agayne by the immortal seed of the worde, all the worlde may iudge, and their blood that hath bene so plentifully spilt, hath left in euery kingdome and countrie sufficient witnesses therof against you.

Assertion.

The true faith and Doctrine from the beginning hath ben preserued and kept first by tradition, and then by writing and tradition, in a continual succession of Bishoppes and Priestes: wherupon Saint Paule writing to the Thessalonians saith, *State & tenete traditiones quas didicistis, siue per sermonem, siue per epistolam nostram.* Also writing to the Corinthians, wherin he reprooued them for abusing of the blessed Sacrament,

1. Thes. 2.

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in the latter end he saith, *Cætera autem cùm venero dis-* 1. Cor. 11.
ponam: which was neuer put in writing, but alwayes hath continued by tradition in the said succession vnto this day, & which things are vsed at this day. For wee doe vse diuers thinges, yea, such as are necessarie and meete to be vsed, which the Scripture maketh no mēciō of, and also otherwise then the Primitiue Church did vse, and now allowed of the Protestantes, as the baptizing of yo unge children, which Sacrament was not vsed in the Primitiue Churche but twyse in the yeere, Easter and Whitsontide. The changing of the Sabboth day, from the Saturday to the Sunday. In the Primitiue Churche they were in a councell holden com- Acts 5.
maunded to abstein̄e *A sanguine & suffocato,* (*vt patet in Actis*) From the which we are discharged not by scripture, but onely by the authority of the Church, who saith now in the generall councels as the Apostles and Elders saide then there, hauing the same holy Spirit with them that they had then, that is to say: *Visum est spiritui sancto & nobis.* That now by commaundement you shall not abstein̄e *A sanguine & suffocato.* For such thinges beeing no matters of Faith, the Churche hath authority to alter and chaunge according to the time and disposition of the people. And also that you shall keepe the Sunday for the Sabboth day, and that you shall baptize children as soone as they be borne. &c. Which thinges haue bene by tradition receiued from our elders, which is the sure rule that directeth vs to trueth, by the said testimony of Ieremy the Prophet: *Viz., State super vias, & videte & interrogate de semitis antiquis, quæ sit via bona, & ambulate in ea, & inuenietis requiem animabus vestris.*

Answere.

A Confutation of the Answere.

YOu labour earnestly for succession, and therefore doe geue the attēpt once againe to proue, that true faith and doctrine hath beene preserued & kept from the beginning, first by tradition, and then by writing and tradition, in a continual succession of Bishops and Priestes. You alleage for proofe of this, that which is written by the Apostle to the *Thessalonians: State & tenete traditiones quas didicistis, siue per sermonem, siue per Epistolā nostrā.* Keepe such things as you haue learned, either by our woorde, or by our writing: he exhorteth them to obserue whatsoeuer the Apostles had moued them vnto, either in their sermons, or by their letters: but he promiseth not the Church, that there shalbee such idelitie in all who are to succeede them, that a man may safely depende vppon their woordes and writinges: and this is the matter that you haue taken in hande to proue. If you coulde haue made the Apostle speake thus: *Tenete traditiones quas didicetis siue per sermonem, siue per epistolam non à nobis tantùm, verumetiam à successoribus nobis Episcopis quibuscunque:* It woulde haue made somethīg for your succession. If you had but entred into the least consideration that possibly might bee of the matter, letting affection aside, you should soone haue discerned, that it was impossible to establishe a necessitie binding al tymes to come: by a verbe that noteth only the tyme past. Keepe those thinges (saith the Apostle) which you haue learned. And no lesse absurde, to inferre a succession, from woordes that mencion those onely who are in present possession: Keepe those things, saith he, which you haue learned of vs, not that which you shall learne of our successours. I doe greatly meruel that euer you coulde bee brought to build a matter of so great importaunce in your iudgement, vppon so feeble a foundacion.

For

For before this foundation shalbee able to beare any such weight as you haue layde vppon it, these graunters must freely bee geuen vnto you. First that an exhortation to do a thing, necessarily inferreth that thing both to haue bene done by them that were so exhorted, & by al that haue euer come after them: for vpon Paule his exhortation to the Thessalonians, that they shoulde keepe such things as he had taught them either by woorde or writing: you gather a cõtinual practise to haue bene made of those things by them, and al that haue come after them.

If papist would make their reason strange reflection.

You might as probably reason thus, that because a Preacher once gaue exhortation to his Parishioners to beware of wrath, & to maintayne loue & concorde: therefore you are sure there shall neuer any discorde bee heard of in that towne after that day, vnto the ende of the worlde. Secondly this must bee graunted vnto you also, that an exhortation made indifferently to all the faithfull people of Thessalonia: commaudeth a practise therof to Bishops and Priestes onely.

For the Apostle arming the Churche of Thessalonia against Antichrist his forcible delusiõs, which the wicked shalbee geuen vp to beleeue, because they haue refused the loue of the trueth: willeth not one sort of them particularly, but al of them generally, stedfastly to imbrace and hold fast those instructions, which they had receiued from him and the Apostles, either by woorde or wryting. Thirdly, that woordes spoken without any limitation at al, are onely iustified in them, who doe in order succeede one another: for you will haue these traditions to bee kept in a continual succession of Bishoppes and Priestes onely. Fourthly, that woordes mentioning things deliuered, & the manner how they are deliuered, doe necessarily inferre, how they haue and shalbee preserued: for the Apostle telleth them that they are to keepe such thinges as haue bene deliuered vnto them, whether it were by woord or by

or by writing: but he bindeth them not to any certayne manner of keeping of them, and much lesse to that manner, which he had deliuered them by: as if it shoulde be vnlawful to keepe any of that in writing, for the help of their memories: which hee had deliuered onely in preaching. Now out of woordes that declare the manner of deliuering, you necessarily will conclude the manner of keeping. If al these thinges were graunted vnto you, you might haue some colour for that matter which you are about to proue: but as the place is of it selfe, I doe not remember that euer I heard, so much weight to haue bene laid vpon so weake a body.

Traditions (as the Apostle speaketh of them) are deliuered partly by writing, and partly by woorde of mouth: so that tradition is effected towardes the witten woorde of God, as the generall or vniuersall towardes his particular: you make them as two seuerall members, one diuerse from an other. Consider therefore well where you haue receiued this distinction, you may see that you haue it not from the Apostle, for he distinguisheth otherwyse. I woulde willingly learne, how you can proue, that matters of faith haue beene kept partly in tradition, (as you say) from the beginning. Irenæus saith otherwyle, in the first Chapter of his thirde booke, as you heard before: *Non per alios dispositionem salutis nostræ cognouimus quam per eos, per quos Euangelium peruenit ad nos, quod quidem tunc præconiauerunt, postea per Dei voluntatem in scripturis nobis tradiderunt: fundamentum fidei nostræ futurum.* Wee know not our saluation by any other, then those by whome the Gospel hath come vnto vs, wh then they preached, & afterward by the will of god left it in wryting, to be the pillar of our faith. He saith that our faith must leane vpon that which the Apostles first preached, & afterwarde by the will of God, left in writing: and not as you would haue it, partly vpon that, and partly vpon tradition.

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You bring another testimony out of the Epistle to the Corinthes, where the Apostle promiseth that he will order other things, when he cometh: to proove that the true faith hath beene partly kept in tradition. If they be matters of faith which the Apostle speaketh of in that place: tell vs what they bee: if they be no matters of Faith, but outwarde orders, then you speake not to the matter, which you haue taken in hand. For wee deny not, but the churche may order outward things, as shalbe thought most meete to edify with al. 2. Corinth. 2.

That the Sabboth day is chaunged from the Saterday vnto Sonday: that the Sacrament of Baptisme is more often administred then it was in ỳ primitiue church: that we are not restreined now *à suffocato & sanguine*, maketh nothing against vs: who knowe and professe, that outwarde thinges of that nature that these bee of, may be reteyned or refused by the Churche, as they shal perceiue them tend to edifying, or otherwyse. Looke you wel vnto it, who are of opinion, and doe professe that the Apostles doctrine and traditions, are faithfully reserued, in a perpetual succession of Bishoppes, and deliuered from one to another. How faithfully doe you reserue them, when you take liberty as you doe professe, to chaunge them? I say it standeth you vpon, to looke how you chaunge any of their traditions, who take vpon you to bee faithfull reseruers of the same, and men that are put in trust to deliuer them ouer vnto their posterity.

If any man shall consider aduisedly, how your proofes doe confirme in this place, the matter that you haue taken in hande to proue: hee shall hardly get them hang together.

You say we are discharged of our abstinence frō strangled and blood, not by Scripture: but by the authoritie of the Churche: who saith now in her generall councelles, as then shee did: *Visum est Spiritui Sancto & nobis*: let me aske

me alke you this question, how it cometh to passe that of one thing, the Churche shoulde say: *Visum est Spiritui sancto & nobis:* And agayne of the same thing: *Non visum est Spiritui sancto, & nobis:* but by the Scripture, which telleth vs, that such outwarde thinges are to bee done and left vndone: as they shalbee thought to edifie our brethren or otherwyse. So that to maintayne peace and amity, betweene the Gentiles, and the Iewes who were so perswaded of Moses lawe, it was expedient for a tyme during this their persuasion, that the Gentiles shoulde abstayne from their liberty: but after that the Iewes were perswaded, that the ceremonies must geue place to Christ and his Gospel, it was not expedient they shoulde abstayne from their liberty any longer, neither did that rule of the Scriptures, which restrayneth things lawfull of themselues, vnto that which is expedient: any longer binde them. The Churche sayde in that councel, *Visum est Spiritui Sancto & nobis, ne quid amplius imponeremus vobis oneris, quam hec necessaria:* After they had debated it by the Scriptures that Moses lawe, was not necessarily to bee vrged vpon the Gentiles: so that the reason why they say it seemed good vnto the holy Ghoste and vs, is because they had learned by the scriptures, which are the wrytinges of the holy Ghoste: that the Gentiles were free, from the bondage of the ceremoniall lawe.

The old way that the Prophet willeth them to inquire after, is that way, which is described in his woorde, as appeareth in the nyententh Verse of that Chapter, which you haue alleaged. If you woulde enquyre after that way, these controuersies betweene you and vs, would soone bee at an end.

Assertion

Assertion.

Now to prooue that lawfull succession of Bishops and Priestes ought to bee heard and followed, which is the thing that continueth the trueth, which was receiued in the beginning, appointed by God, to continue for euery age to the end of the same: I will bring foorth examples out of the very Scriptures. As firste: Cain ought to haue obeyed Adam, to haue remayned with Seth, and not to haue constituted a newe company, in such sort, that there shoulde bee one Citie of the children of Men, and another of the children of God. Nemrod ought to haue kept himselfe in the succesiō of Seth, continned by Noe, & not to haue made himselfe a Prince by force: by which occasion, the Faith began to bee abandoned. Ismael and Esau, shoulde haue tarried in the succesion, and not haue suffered their offspring the Agarenes and Edomites, to leaue the old Religion of Abraham Isaac and Iacob. Core, Dathan, and Abiram, shoulde not haue forsaken the succesion of Leui and of Aaron, Ieroboam should not haue forsaken Moses chaire.

Manasses the brother of Iaddus, shoulde not haue forsaken the same succesion, and haue gone to build a newe temple, in the mount Garrizim. Onias shoulde not haue forsaken the knowen succesiō at Ierusalem, and haue built a Temple in Egypt. The Samaritans should not haue sacrificed but only in Ierusalem. Then Christ comming according to the Prophesies of the said lawe ended that succesion & began a new, frō the which beginning vnto the ende of the world, no man whatsoeuer he bee, ought to forsake that ordinary succesion that then began, but if he wil doe wel, must keepe himselfe therein vntill Christ come againe.

Ioseph. lib. in Antiqui. cap. 8.

Iosep. de bello Indaico lib. 7. cap. 30.

These

Theſe of the primitiue Churche, kept themſelues within the ſaid ſucceſsion, as Dionyſius Saint Paule his ſcholler, Policarpus Saint Iohn the Euangeliſt his ſcholler, Ignatius, Clemens, Irenæus, Abdias, and diuerſe others. Now from this ſucceſsion departed Marcion, Arius, Eunomius, Neſtorius, Pelagius, Eutiches, with many others. Then in the ſaid continued ſucceſsion followed Saint Baſill, Saint Auguſtine, Saint Ambroſe, Chryſoſtome, Tertullian, Saint Ierome, and many others. And from them departed Iouinian, Heluidius, The Donatiſtes with diuerſe others. Now wee haue and doe keepe in ſtill with them in that continuall ſucceſsion, and many hath and doeth depart from vs, and as Saint Iohn ſaith: *Ex nobis prodierunt, ſed non erant ex nobis: nam ſi fuiſſent ex nobis, permanſiſſent vtiq; nobiſcum.* And as Saint Auſten witneſſeth: *Extra* Ambroſ. hom. *non ſaua Doctrina eſt.* And Saint Ambroſe ſaith: *Omnem legis veteris ſeriem, fuiſſe typum futuri.* Wherefore as they continued in the trueth, with the former principall ſucceſsion, which held themſelues there in the figure: ſo doe they now in the tyme of grace & trueth, by obſerning that order of ſucceſsion, in the prieſthoode of the newe lawe.

1. Iohn. 3.

Anſwere.

If you meane by lawful ſucceſſion, thoſe who ſhall ſucceed in the principal ſucceſſion: that is the ſucceſſion of trueth, there is no queſtiō of that, but ſuch are to be heard, as doe bring the trueth of the Apoſtles Doctrine with them: but if you doe bynde the trueth to perſons, who haue ſucceeded the Apoſtles in place, you knowe what hath beene obiected againſt this opinion before, in your thirtie note

note of the Churche, whereunto I referre you. You neder reade that Caine, Nemrod, Ismael, Esau, Core, Dathan and Abiram, professed a newe religion and a diverse worship of God from the rest: the scripture chargeth them with no suche matter, but with corrupt lyfe and wicked conuersation: You contende for doctrine and religion to keepe that within a succession of Bishops and priestes, and to charge them to haue departed from that succession, with corruption in religion. To what ende then serueth this number and assemblie of men, corrupt in life, but not touched with heresie, vnlesse yee thinke that whosoeuer is corrupt in life, maintaineth by and by a false and corrupt religion: and maketh a publique departure from the truth: either els you had beene perswaded, that this number haue made me afrayde, once to haue aduentured, the trial of theyr strengthes? Let it bee graunted, that all those men here seuerally set downe and noted, as departers from the true succession haue mayntayned Idolatrie, and erected a false worship of God, departing from the truth and true profession: What can you gather hereuppon, but that it is not lawfull to depart from those who vphold and maintaine true religion? Nowe whether you or wee bee the mainteiners of the trueth, that is the controuersie, & therfore you may geue these men good leaue to returne from whence they came, for any helpe that you are like to haue from them. It may bee yf they were better examined, that they woulde say and speake greatly against you: for Cain a wicked man, had no blessing nor mercy for all his succession, albeit the byrthrighte was his, and therefore the Priesthoode appertayned vnto hym by lawfull succession. Ismael the Elder, and therefore a lawfull successour in the Priesthoode, yet a wicked member, and left vnto posteritie no tradition but of persecution, Esau the elder and therefore in the succession of the

Cain, Ismael, & Esau.

priesthoode, but yet vnto of the Lorde, and one who re-
ceiued the good traditions, that euer I could reaue of
to posterite. *Core, Dathan* and *Abiram*, of the Tribe
of Leuy, lawfully intituled vnto the office of the priesthood:
the traditions that are deliuered vnto posterity from
them, are, that they were rancke Rebbelles against the
Lorde, and against Moses his seruante. Wee are ready
to proue, that the Church of Rome with your Churche; and
that you are they who haue gone out from the Apostles,
and the auncient Churches: and for proofe of this, we ap-
peale not only vnto the writinges of the Holy Ghost, the
Canonicall Scriptures; but also vnto that Testimony,
which Irenæus before hath geuen of true knowledge, and
of the estate of the auncient Churche howe to discerne it,
and by what markes: and therefore wee say with Augu-
stine against you: *Euine non est fidei Doctrina.* And yet
for all that it is not simply and without respect true, for if
the doctrine be not sounde, it is not lawfull to depart from
it, as it is vnlawfull to goe from that which is good. So
that to departe from any Doctrine, is not simply lawe-
full or vnlawfull, but according as the Doctrine it selfe is
good or bad: from the whiche hee doeth departe. All of
these were wicked members, and yet within the priuilege
of this succession, which you would make such a defence
against corruption, as that a manne ought not to feare any
more, yea once he had gote that Sanctuary vpon his backe,
howeuer the greatest euilles that they are blamed for in
the Scriptures, were committed of them, before they left
the societie of the Churche, and children of God: whyle
yet they were within the succession, howsoeuer you would
seeme to perswade vs, that they neuer departed from godli-
nesse, before they had taken their leaue of succession. You
affirme out of Ambrose, that the order in the old law was
a type and figure of that, which shoulde bee in the truely
vnder

rebelled.

1. Iohn. 2.

Fathers

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note.

vnder Chriſte, and therfore as the trueth was ioyned with the ſucceſſion then, ſo it is nowe: but then (ſay I) it was not alwayes ioyned with the ſucceſſion of Prieſtes, and therefore it is not to bee holden for a trueth, that nowe it ſhoulde bee ſoo. And thus I proove that in the olde lawe the trueth went not alwayes with ſucceſſion. In the Churche of Iſraell, the ordinary ſucceſſion of Prieſtes was interrupted and broken, as appeareth in the ſixte booke of the Kinges: and yet there was a Churche and great number of faithfull people, that kepte the purity of doctrine, and neuer bowed their knees vnto Baal.

You may heereby plainely perceiue, that the trueth and puritie of the worde of God, hath bene reſerued, when yet the lawful and ordinary ſucceſſion of Prieſtes failed. And the contrary is as plaine alſo, that there hath beene an ordinary and viſible ſucceſſion of Prieſtes, when notwithſtanding the trueth was baniſhed, and moſt groſſe errours receyued. For at Ieruſalem in the Reigne of the King Achaz, there was an outwarde and viſible ſucceſſion of Prieſtes, yet the Temple of God was ſhut vp, and Vrias the Prieſt, at the commaundement of the King, dyd publiquely prophane the worſhip of GOD, as appeareth 2. *Cronic.* 28. 24. and in the ſecond of the kinges *cap.* 16. 15. 16. And in like manner at the comming of Chriſt, there was at Ieruſalem an ordinary ſucceſſion, for they ſucceeded Moſes, and ſate in his ſeat: and yet for all that, they doctrine moſt corrupt, and the true Churche warned oftentymes by our Sauiour Chriſte, to take heede of the leauen of the Scribes and Phariſees, who had the ordinary ſucceſſion from Moſes.

You may therefore playnely ſee, that before Chriſte in the olde lawe, there was puritie of doctrine, without ordinary and viſible ſucceſſion of Prieſtes, and like wyſe ordinarie and outwarde ſucceſſion, without ſincerities of

Iohn. cap. 12. 38. cap. 19. 18.

2. Chron. 28. 24.

Doctrine.

Whereupon I doe conclude with Ambrose, that because the order of the Church in the olde law, was a type of the state in the newe lawe under Christe: that trueth of doctrine, is not nowe bound to an ordinarie succession of Bishops. And yf in the gouernement of that people, when all thinges were so visible and outwarde, for the carnalitie of them, (the maner it selfe of worship not excepted:) there was interruption of visible and Ordinary succession, and the promise of succession was iustified to bee but with condition, so long as they did obserue the lawes of GOD: howe much more in this time, when the worship of GOD is not so outwardly done inwarde in spirite and trueth, wyll the Lorde nowe bee bounde vnto succession, when there shal bee a manifest defection, and fallyng away from the obedience of his worde. And you cannot bee ignorant, that there is in the new Testament, a plaine foretellyng of a generall defection, which can no more stande, with a continuall ordinary succession, then can Christe with Antichriste. And leaste any man shoulde imagine, that the Apostle doeth but speake of some particular declyning of this or that Churche: the circumstances of the Texte, doe so set it forth: as they doe leaue no doubt in the matter. For it is sayd indefinitelie, that he shall sit in the Temple of GOD, and not with any restraynt, that hee shall sit in this or that Temple, Churche or place. And also it is sayde, that his comming shall bee with all power, that all may receiue iudgement, which haue not beleeued the trueth: so that the iudgement is not to come particularlie vpon some particular Churche or place, but generallie vppon all that haue not beleeued and loued the trueth. And if succession haue such priuiledges with it: that there is no danger of deceiuable doctrine, where it can be iustified to continue,

why

why should not the Greeke Churches, as well be beleeued for the truth of their doctrine, being able to verifie their succession from the Apostles, as well as you? If succession haue in it suche a blessing, in spreading out it selfe without interruption, howe happeneth it, that the Churches planted at Antioche, Ephesus, and Corinth, are haue felt no greater benefit by it? Those cā truely say, that the Apostles planted them and appointed Bishops ouer them. If succession then be so fruitfull in it selfe, what reason can bee rendred, why it should be not take there, which may not be geuen in like manner, why it may likewise be barren with you? They that shall reade the Prophetes with any diligence, and conscience to bee influenced in the state of the Churche before Christ, and vnder the lawe shal soone perceiue how farre it is from the truth, to take warrant from thence to binde the true faith and doctrine to a continuall succession of Pastors. For thus sayeth Ieremie of the Priests in his time: The priests saide not: Where is the Lord? and they that should minister the law knewe me not: the Pastors also offended against me, and the Prophetes prophesied in Baall, Ezechiel likewise telleth vs, what the Prophets were who taught the people in his time, O Israel (sayeth he) thy Prophetes are like Foxes in the waste places, they haue seene vanitie and lying diuination, saying, the Lorde sayth: & the Lorde hath not sent them, therefore thus saith the Lorde, because you haue spoken vanitie, and seene lies, therfore beholde I am against you. Letting passe the time of Ieroboam, when all things were most corrupt in Religion: I will conclude with Malachie, touching the ordinarie state of the Priestes in his time. The Priestes lyppes (sayth Malachie) should preserue knowledge, and they shoulde seeke the lawe at his mouth. But yee are gone out of the way, you haue caused many to fall by the lawe, ye haue broken the couenaunt

Chamberlayn lib. 2. Relat.

true faith & Scripture and not bound to a continuall succession of Pastors.

Ieremia 2.

Ieremi 2.

Ezech. 13

Ieroboam

Mala. 2.

of Leuy, sayth the Lord of hostes, therfore haue I also made you to bee despised and vile before al people.

You may see what a daungerous doctrine it is, to tie the trueth vnto a succession of Priestes: and that if a man would so haue doone vnder the law he should haue geuen sentence against the Prophetes that were extraordinarily raysed vp, to reforme both Priestes & people, with those priestes & prophets, who had theyr office by ordinary & ordinary succession & yet were seducers of the people. I do therefore conclude with Ambrose against you, seeing the order and state of the olde lawe was the type of the newe: and in the olde Testament, the Priestes who had succession of place and function, sometyme did leaue the trueth and imbraced pestilent doctrine: that therefore succession none is no certaine marke, whereby a man may alwaies bee sure to be directed vnto the trueth. You haue hytherto contended for a succession continual and without interruption from the Apostles, to haue remained among you, as the safest treasure house of the trueth: but this succession without interruption, you can not finde as yet. I praye you geue me leaue in a fewe woordes to trye, not whether you haue a succession without interuption, but whether you haue any succession at all from the Apostles.

The charge and office of the Apostles, is declared in the Gospel after Saint Matthewe, Goe and teache all nations baptizing them in the name of the Father, and the Sonne, and the holy Ghost, teaching them to obserue al things, whatsoeuer I haue cómaunded you. Matthew. 28.

Their office consisteth in teaching and preaching: (for they are charged to goe and teache all nations) and in administration of the Sacramentes: and least any shoulde imagine that they are let at libertie, to teache whatsoeuer liked themselues: there followeth by and by a restraint in these woordes: Teaching them to obserue whatsoeuer I haue commaunded you: If any clayme to bee theyr successours in that office, hee muste be a Teacher and

and Preacher vnto men, not a sacrificer for them: And that which he teacheth may not be the invention of man, but that which was commaunded from God.

They therefore doe necessarily inforce vppon their successours an office and ministerie Preaching and Teaching: and that no other thing, besides the same which GOD hath commaunded. Where their Succession is, there is a trueth of doctrine, and a teaching Ministery thereof, whereby men themselues are offered as slaine Sacrifices vnto God: hauing their corrupt affections subdued and slain in them by doctrine and exhortation out of the worde of God. Your Priestes are instituted, not by Preaching the woorde of God, to sacrifice men vnto God: but by saying of certaine prescript woordes, to Sacrifice for men vnto God: and to make satisfactiō for their sinnes committed against God. The duety required in an office beyng as the life thereof, and the place no other then the body: it falleth out, that all the succession which you plead for from the Apostles, (yf it were graunted you) yet were it no other, then the body of the Apostles succession; without either the life or spirite thereof.

Touching your first demaūd, to wit, who he was that first preached that faith vō we do now profesſe: I doe answere with the Apostle that it was Christe Iesu. To the other part of your demaund, for the succeſſiō of Bishops, to wit, who was the first, secōd & third bishop. &c. I haue already answered in the third note of the church, where your owne witnesses haue confessed, that succession of bishops is no note for vs in these later times whereby to try the Church. Let it I pray thee be lawful to me to moue one question vnto you, and that is, why (seeking confirmatiō & testimony for religion, you let passe al those who were eare witnesses of the trueth, and true religion, and had commission from the Lorde him selfe, and confirmation of their doctrine herein, vnder his owne hande and Seale? Ye haue

pott not read thus in the seconde to the Hebrues. The Gospel began to bee preached first by the Lorde himselfe, and afterwarde it was confirmed vnto vs by those that heard him, bearing witnesse vnto them, by signes and woonders, and diuers giftes of the holy Ghoste? Your meaning cannot be good in omitting men so sufficiently authorized, and flying vnto others as to the doctours and Bishops of the Primitive Church: who when we are come thither, do post vs euer againe to these as the lawful and only sufficient witnesses in these doubtes of religion. The common saying may be wel verified of you, that you would teach vs the nere way about: for you sende vs frō the Scriptures to the Fathers, and when we are come to them, they serue vs backe againe to the Scriptures. You haue heard alreadie in the 3. note of the Churche, that they examined they⁹ succession of Bishops by the Scriptures, taking it therefore to bee good, because their Bishops were trayned they⁹ expositions by Scriptures, and you know what Augustine sayth in this manner. *Augustinus modo de re de qua aduersarij nos inuicem non ex diuinis canonicis libris, sed alunde recitamus, quia malo humanis documentis, sed diuinis oraculis Ecclesiam demonstrari.* A. may with these authorities that neyther of vs alleageth against other, because I would haue the holy Church to be proued, not by the decrines of men, but by the woorde of God. August. in like maner sendeth vs from the Councels vnto the Scriptures. But now saith Augustine to Maximine an Arian, neither may I alleage the Councell of Nice, nor you⁹ Counsel of Arimin to others preiudice: neither standes it bothe to the authoritie of this, nor you to the authoritie of that, but by the authoritie of the scriptures, which are witnesses proper to neyther of vs, but stand indifferent to vs both: Let matter be debated with matter, cause with cause, reason with reason. If the fathers driue vs from their owne writinges, to the Scriptures: from

Heb. 2.

August. de vnit. eccles. contra Petilian. ca. 3.

Fulia, deus Arabi dent, vnde?

August. aduersus Maximi. lib. 4

if the fathers send vs to the Scriptures, from succession to the Scriptures, from Councels to the Scriptures &c.

from succession, to the Scriptures, and from councelles, to the Scriptures: why doe you omit the Scriptures, and sende vs to succession, to Fathers, and to Councels: If the trueth bee bounde to the fathers and Councels, and the true sense onely there to bee founde, what meane they themselues, to sende vs from thence vnto the Scriptures? for that were to speake (as you doe afterwarde) to feede vs with the shell, and to keepe from vs the kernell: that is, the sense and vnderstanding of the woorde, whiche you affirme to be in their onelie custodie. What neede we now to spend either Paper or paines about the names of those bookes, that all the Fathers haue written in the primitiue Churche? You haue had a large offer by that man of famous memorie Bysshoppe Iewell, to take your choyse among all the learned fathers, and doctours in the Churche, fiue hundreth yeares after Christe, for the vpholding of the groundes and principall pointes of your religion: what you haue saide for it the Lorde knoweth, and diuers that were before bewitched with it, begonne nowe, (after that they see howe little it is that can be saide in that behalfe) vtterly to defie it.

You require to knowe if our doctrine were the same which they in the primitiue Churche professed: who they were that did at that time note your going out and departure from the trueth, and did inueigh and write against it. This question is altogether vnnecessarie, for when an offender is taken with the manner, it is a needelesse labour to stande vppon the examination of them, who were at the deede doing. We haue taken you with the manner, that is to say, with doctrine diuerse from the Apostles: and therefore neither lawe nor conscience can force vs, to examine the, who were at the deede doing, & witnesses of your first departing. You heard Tertullian before, speaking of the Churches that are farre from the Apostles time, say thus:

Tertul. *Ipſa hæreticorum doctrina, cum Apoſtolis comparata, ex diuerſitate & contrarietate ſua pronunciabit neq; Apoſtoli alicuius Auctoris eſſe, neq; Apoſtolici.* The doctrine it ſelfe being compared with the Apoſtles, will by the varietie and contrarietie that is in it pronounce, that neyther Apoſtle, nor yet any Apoſtolicall man was the Authour of it. This ſpeaketh Tertullianus of thoſe who liued long after the Apoſtles times, ſo that his iudgement is playne: you cannot now haue this benefite of your Clergie, the matter by the Apoſtle his teſtimonie, falling out ſo heynous and apparant againſt you. For your Maſſe, where one eateth and drinketh all alone, cannot ſtande with that doctrine, which the Apoſtle hath deliuered, Take you, and eate you. 1. Corinthians. 11.

at ye maſſe one eateth all alone.

1. Cor. 11. That doctrine whiche extolleth the merityng of man, paynting his Image ſmyling and laughing at his owne deſertes: cannot agree with that Image whiche the Apoſtle hath left of the regenerate man, wherein hee is paynted weeping for his waute, and in lamentable ſpeache cryng out: Miſerable man that I am, who ſhall deliuer mee from this bodie of ſinne? That Doctrine which ſendeth vs to the ſucceſſion of byſhoppes and Prieſtes, for the Key that openeth and letteth into the trueth: can not agree with that, which commendeth men for examining by the Scriptures, the doctrine of the Apoſtles themſelues: men as likelp to teache and and holde the trueth, as any byſhoppes or Prieſtes ſince, who, or whereſoeuer. That doctrine which ioyneth Saints and Angels with the Lord, in that honour of calling vppō them for helpers can not agree with it which ſaieth: Thou ſhalt woorſhippe the Lorde thy GOD, and him onely ſhalte thou ſerue. To conclude, that doctrine which geueth ſouereigne authoritie vnto the Pope, aboue all Princes and Byſhoppes whereſoeuer: cannot agree with that charge, which Chriſt gaue vnto his diſci-

merite

Rom. 7.

Ac. 17. 11.

Saintes & angells ioyned wt God.

note Mat. 4.

pleg

ples saying: Yee knowe that the Lordes of the Gentiles haue domination ouer them, and they that are great excercise authoritie ouer them, but it shal not be so among you. Mat. 20. 25.

It is greate iniurie offered vnto the Apostles, the lawfull witnesses of the trueth, authorized therevnto by the Lorde himselfe, to imagine or geue out of them, that they spoke so slenderly, eyther else so darkely, and so doubtfully of the trueth: as that heresie and errour cannot sufficiently by any light which they haue geuen bee discerned from it: or that they lefte testimonie behinde them, sufficient to establishe the trueth, but not to confute falsehood: when as the Apostle saieth, That the Scripture geuen by inspiration of GOD, is profitable to teache, and also to improoue, and to correct, that the man of God may be absolute. Examine it well I pray you with your selfe, what shoulde be the cause, that you should shun as rockes, the witnesses which the Lorde hath appoynted to speake as well against falsehood, as for the trueth: beyng neither content with that witnesse whiche they haue borne vnto the trueth, neyther willing to stande vnto that, which they haue deliuered against falsehoode and errour. The way whiche you prescribe, as it is not necessarie: no more can it bee any safe kinde of healing. For who haue kept the register of those depositions which men haue depo'ed against you? Haue not you your selues, against whom they were vttered, had the custodie of them? What fidelitie then can wee imagine nowe likely to be remaynyng vnto them, setting aside the power of the Lorde, who can and often doeth restore, and bring light out of the middest of darkenes it selfe? Moreouer, what if they who did espie it, had no knowledge by writing, to deliuer it. What the Pharisies & Scribes at Christ his coming had corrupt true religion, what bookes did you reade were written against them? and howe able was Ioseph, Simeon, Mary, and Anna, to perfourme 2. Tim. 3.

Testimonie of the Apostles.

a. Dñi 430.

Con. Carthag.

The Con. of Nice was falsified by Zozimus &c

Lib. 4. Epist. 34.

some that woorke? Falshood, is falshoode, albeit no man write against it, and the Trueth cannot but be the trueth, wholoeuer shall write against it. And therefore your argument for the trueth, grounding vpon the not written against it, can carrie little credite with it, though it were graunted, that no man hath bene knowen to write against it. Wee are not destitute of witnesses, who at the beginning haue espied the entring of your religion, and the departing from the true faith, albeit we stande vnto the testimonie of the Apostles, as the most sufficient and sound authoritie. The fifth councell of Carthage, which was about the peare of our Lorde 430. where Augustine and 216. Bishoppes were assembled, after that they had seene the true and autenticall copies of the councell of Nice falsified by Zozimus, Bonifacius, and Cœlestinus three Bysshoppes of Rome; one succeeding another in order, for the supremacie of that Sea: concluded with vniuersall consent, that no authoritie was to be graunted vnto the Pope, ouer Affrica, or any other forreine Churches: and this vniuersall authoritie, was the mother of that vniuersall corruption, which followed after in religion. Gregorie, who was Bishop of Rome, 600. yeares after Christ, writing of the Bysshoppe of Constantinople, who would bee called vniuersall Bysshoppe, saith thus: *In hac eius superbia, quid aliud nisi propinquata iam esse Antichristi tempora designatur, qui illum videlicet imitatur, qui spretis in sociali gaudio Angelorum legionibus, ad culmen conatus est singularitatis erumpere, dicens supra astra cœli exaltabo solium meum?* In this his pryde (meaning of the bishop of Constantinople, who claimed supremacie) what other thing is declared, but that the time of Antichrist is at hande, which followeth him, who despising the equall and felowelike ioy of the Angelles, went about to aspire vnto the copie of singularitie, saying: I will exalte my seate aboue the starres. Do see if we had not taken you with

the

the manner, yet had there bene sufficient helpe from witnesses, who were at the deede doing to haue convict you. You woulde know what became of that Churche a thousande yeares next after the primitiue Churche and where thee kept all that time. It was sixe hundreth yeeres after Christ, before the Pope had his vniuersall title, and supreme authority ouer all churches: and sometime you cannot denie, but that he must of necessity haue, to take away the worde of God, from the common and knowne tongue of the people, that his traditions might haue entraunce without anie contradiction, and men bee brought to occupie themselues in them, as in the chiefe and principall woorkes of Christianitie. It was 800. yeares after Christ before the knowledge of the Latine tongue, which was their mother tongue, did altogether decaye among the common people in Italie, Fraunce, Spaine, and Britayne: As for the Greeke Church, thee neuer receiued the Latine tongue, neither yet the Churches in Asia, and Ethiopia, all which time the Pope coulde not bring in the deapth of his deceiueable and damnable doctrine, the candle of God his woorde, shining out in their knowne tongue vnto all people, & therfore he was not as yet come vnto the height of his iniquitie. And in the yeere of our Lorde 1240. manie Preachers in highe Germanie, did freely preache agaynst the Pope, and his doctrine, affirming the Pope to be an heretike, his doctrine damnable, & that if they had not come, the Lorde would haue rayled some out of the stones who shoulde haue preached the truth vnto his Church: and this was done publikely the Belles ringing out vnto the Sermons. Crantzius, a man who greatly fauoured the Pope, and vehemently inueighed agaynst those Preachers, saith thus of them: *Quodam pulsatis campanis, & conuocatis baronibus terrarum, in Vallis Sueuiæ, sic feruntur prædicasse in publica statione, quòd Papa esset hæreticus, omnes Episcopi & Prælati simoniaci,*

note

800. after Christ

1240.

In Metro. Cran. lib. 8. cap. 18.

niaci, & heretici: Item quòd fratres prædicatores & mino-
res perverterent ecclesiam falsis prædicationibus, & quòd
omnes illi fratres pravam vitam ducerent & iniustam: præ-
dicaverunt (inquiunt) ad hoc tempus prædicatores nostri, &
sepelierunt veritatem, & promulgarunt falsitatem: nos
veritatem prædicamus & sepelimus falsitatem, indulgenti-
am quam damus vobis, non damus fictam, vel compositam
ab Apostolico, vel episcopis sed a solo deo. This I speake
because in your accountes how long time the Church was
obscured, you multiplie muche more then euer you can be
able to proue. But let it be graunted, that there was no
trueth of doctrine taught by them that had the gouernmẽt
and were the guides of the people, the Bishops and Pre-
lates, by the space of one thousande yeeres: yet
might there bee a Churche whereunto a man might re-
sort, and tell her of his brother who had offended him. For
at the comming of Christ, the Scribes and Pharisees
had the gouernement, who were blinde guides, & painted
sepulchers, yet was there a Church and number of chosen
people of God, who liued in those times of darkenes, & un-
der ꝑ gouernmẽt as Ioseph, Mary, Simeõ, & Anna, &c.
being that true & faithful seruants of God. And our Saui-
our Christe, speaking of the shepheardes and guides of
that time that went before him saieth, that they were
theeues and murtherers: but the sheepe heard them
not: meaning that those (who were his sheepe) were kept
in that blinde and wicked gouernement, by his wonder-
full prouidence from the infection of their doctrine. You
heard also before, that in Ieroboams time, and after-
wardes, when the Priestes were blinde guides, and
religion was most corrupt, euen then the Lorde had
thousandes: that neuer bowed their knees to Baal. There
had be his Church, and therefore all thinges that are of
necessitie required (so as without them it can be no longer
any Churche) were there to bee hearde. There was
such light of life and conuersation, as did clearely shine &

geue

John. 10. 8.

gene light to those that were in the house, and Churche of God: albeit Iezabel and her court could see no such matter, no more then you can perceiue any good example among those, who haue geuen lands and possessions, goods and liues, for the honour of God, in the cause and quarell of his trueth. There might one of the Churche being offended with his brother haue admonished him by himselfe and afterwarde haue taken one or two with him, if those coulde not preuayle, he might haue tolde it to those number that kept together, and were knowen among themselues to ioyne together, in the true worshipp of God. And this is that which is required in this place of Mathewe as Hieronime declareth. Which all may bee performed, notwithstanding the ordinarie gouernment of the church bee vnder the enimies of the Churche: and was practised in the late dayes of Queen Marie here in Englād: true doctrine preached, discipline exercised, and yet the gouernment in your handes, that were bitter enimies vnto it. If you say further, that the Churche after Christ, is not to be compared with the Churche before Christ, because it hath more promises, and therefore take exception agaynst my examples in times before Christ: when the Church was kept vnder blinde guides: I answeare, that for the visible apparance and gouernement of it, in that place where it was: the Church since Christ had neuer such promises, as the Church before had: and I will be readie at al times to proue it agaynst you. Now if you will vrge necessarily a visible and ordinarie authoritie and gouernement of Bishoppes and Ministers of the woorde of God, who shal haue and carrie the face and countenance of the Churche: where and in what place soeuer there is a Church: then how dare you say, that there is a Churche and number of men of your Religion heere in Englande, seeyng the authoritie and gouernement is out of your handes? When any of you shall offende in adulterie or otherwise, as some of you haue done, who among

Iezabel.

Hieron. in Mat. cap. 18.

Note

among you doe present the matter? To what coure doe you goe? Where sitteth your Officiall or Commissarie? Where are your Sacramentes administred, and your Masses celebrated: we know not the place who doe liue with you, and haue the gouernement in our handes, yet is it not vnlikely but that you haue such meetinges, and neuer one of you, but knoweth where to haue your Sacramentes administred, and your discipline vsed. And if this may be done by you, and yet wee haue the ordinarie gouernement of the Church in our handes: so in like manner might there be in former times, the exercises of true Religion practised in sundrie places, and yet you notwithstanding, haue the ordinary iurisdiction and gouernement, and carrie all the outwarde countenaunce of the Churche with you in those times. If you say as you doe in deede) how can then his promise bee performed, who sayth, that he will be with them vnto the ende of the worlde? I answeare, well inough: for cannot the Lorde be with his Churche, vnlesse he keepe them still in the possession of their Bishoprikes and benefices, so that they carrie the countenance and gouernement with them? The promise to be with them, inferreth not necessarily the manner howe he will bee with them, and muche lesse doeth it inferre this certayne maner, that they shall alwayes be sure to haue the chiefe gouernement, and keepe the keyes in their hand. To answere you thē in few words where the church was while you had the gouernment (setting aside the Greeke Churches, and others, who neuer from Christ vnto this day acknowledged the Pope) I answeare it was in Italie, Fraunce, Spayne, and Englande &c. because there shalbe a Temple of God, where Antichriste shall sitte, and they shall bee holie places where the Abhomination of desolation shall stande: For Antichrist shall not make an vtter spoyle and hauocke of the Church of Christ.

You

You require why you should beleeue the iudgement of the learned in these dayes vpon the Scriptures, rather then the iudgement of the holie Fathers, long before vs in time, and also in learning, vertue and perfection of life: especially being assembled in generall Councels: I answere, if you meane by holie Fathers those who liued 500. yeares after Christ, you can not proue that in the principall pointes of Religion, they taught or had anie other iudgement of Scriptures, then we haue, neither can you proue, that their fruites of obedience differed from the fruites of sundrie in these times, otherwise then that in one and the same gifte, one may haue a greater measure and portion thereof, then another. But admitte they were contrarie vnto vs in the expolition of Scriptures, and farre beyonde vs in learning and perfection (as you call it) of life: yet may neither their learning nor their life warrant vs that their expositions and iudgementes vpon the Scriptures, are without anie further triall to bee admitted and allowed. For proofe whereof I had rather you should heare Augustine his wordes, then mine owne. Thus speaketh hee of this matter, *Alios ita lego, vt quantalibet sanctitate doctrinaque præpolleant, non ideo verum putem quia ipsi ita senserunt: sed quia mihi vel per illos authores canonicos, vel probabili ratione, quod à vero non abhorreat persuadere potuerint.* Augustine will haue no man carie matters of Religion away, vnder learning or holinesse of life, further then he can make good his iudgement by the canonicall Scriptures. And you haue heard before, that Fathers haue sent vs from their owne priuate iudgement and from their Councels and common iudgementes in publike assemblies vnto the Scriptures, as vnto a more sure and certaine rule.

August. epist. 18.

Your next demaund is the same in effect with these, and therefore one answere may suffice both. For if those holy

fathers assembled in a Councell, haue established anie thing against the trueth, as some haue done, and beene controlled of those Councels that followed, then should he that followed them, haue leaned more to the doctrine of men, then an other man, who following his owne iudgement had ioyned with the Scriptures, and yet disagreed from all of them.

You demaund a reason why you shoulde beleeue M. Caluine, and those that are of his iudgement, rather then M. Luther and those who imbrace his iudgement: the one being as well learned as the other, claiming the spirite of God, aswell as the other: as able to conferre places of Scripture together, and to iudge thereof, as the other. I aunswere, that touching the matter of controuersie betweene them, you should rather beleeue him, then the other, who iustifieth his opinion by the Scriptures, better then the other: As for their habilitie we are to measure it by the effect, and therefore to iudge and affirme that he who doeth more aptly and truely conferre places of Scripture together, indeede is more able thereunto. If you would gather hereupō, that conferring of places together in Scripture, is not the right way to come to true knowledge, and so consequently to agreement in the trueth, when men are at variance, because these two bling this conference of Scriptures, haue not for all that agreed about the meaning of some Scriptures: then I aunswere, that the leaning vnto the iudgementes of the Doctours, and the Fathers, is not the best way in controuersies to fall vnto agreement, and to finde out the trueth: because Ierome and Augustine, contending about a place of Scripture in the Epistle to the Galathians, can not agree whether Paule did truely and iustly reproue Peter, or that he did but dissemble a reprehending of him. Ierom alleaged for his exposition, the iudgement of seuen writers, to wit, Iadocienus, Alexander, Origen, Didimus, Eu-

Ierome and Aug.

August. epist. 19.

sebius,

sebius, Theodorus, and Ioannes Bishop of Constantinople. Augustine alleaged for the warrant of his exposition, onely Ambrose and Cyprian.

Nowe if because Maister Luther and Maister Caluine cannot agree vppon the true meaning of one place of Scripture, by conferring of Scriptures, you will therefore reiect the Scriptures, as no sufficient meanes to come to the knowledge of the trueth, or to decide controuersies in religion by them: by the same reason a man may reiect the authoritie of the fathers, because Ierome and Augustine proceeding by their iudgementes to finde out the trueth, haue not for all that fallen vnto an agreement, but remained still deuided in opinion touching the true meaning of that place. And by the same reason likewise a man may reiect councels, as not sufficient to decide controuersies in Religion, and to bring men to knowledge of the trueth, because your Thomists contending with your Scotists, whether the Virgin Marie were conceiued in sin or no, could not be brought to agreement by the authoritie of the Councell of Basil, alleaged by the Scotists for the defence of their opinion, and making so plaine for them, as possible could be expressed.

Lo. Vives in Aug. de ciui. dei. ca. 26

Con. Basile.

To conclude this matter, if you woulde haue a reason why Maister Luther and Maister Caluine by conferring of Scriptures doe not yet for all that agree vpon the Exposition of some Scripture, this may bee rendered: the Lorde will not bee bounde to reueale all trueth, vnto all of his seruauntes: but will haue great giftes and graces, not to be without some want either in knowledge, or otherwise: that wee shoulde not thinke of men, aboue that which is meete, but that who will glorie may glorie in the Lorde.

You demaunde whether it bee meete for all men to iudge vpon the Scriptures: I answere, it is meete for all the children of God to haue knowledge and iudgement

quæstion Lords

in the woorde of God, and by it to discerne betweene light and darkenesse, good and euill: for it is written in the Gospel after Saint Iohn, that the sheepe and flocke of Christe will followe the true Sheepehearde, because they knowe his voyce: but will not followe a straunger, because they knowe not the voyce of a straunger. If they had no discretion nor iudgement in the woorde, why should they not as readily followe the voyce of a straunger and acknowledge it as the voyce of a true Sheepehearde. And if they bee not meete to iudge upon the Scriptures, then are they as meete to followe the voyce of a straunger, as the voyce of the true Sheepehearde: yet the Scripture sayeth, that they will not followe the voyce of a straunger, because they knowe it not. One thing that moueth you to thinke that all men are not meete to iudge of the Scriptures, is, because S. Peter sayth, that his brother Paule writeth many things harde to be understood, which the vnlearned and vnstable do peruert, as they do the other scriptures to their owne destruction. This place telleth vs, that the vngodly are not meete to iudge of the scriptures. For he speaketh of such vnlearned, as are with all vnstable and vngodly, who receiue no more harme by those hard matters, that are handled in the scriptures, than by the moste plaine and easiest point of all. For he sayeth that they do peruert the rest of the Scriptures, to their owne destruction as well as those. So that the daunger is in the man, and not in the Scripture: vnlesse peraduenture you thinke that throughout all the Scripture there is great difficultie and hardnesse, for a man to conceyue a right iudgement thereof. Which opinion the whole Scriptures doe directly stand against. For thus do we read in the Prouerbs, All the woordes of my mouth are righteous, there is no frowardnesse in them, they are all plaine to him that will vnderstand, and straight to them that would finde knowledge. And likewise in the 2. Chapter of

the

Iohn. 10. 4.

Vnlearned vnstable & vngodly.

Hic latet anguis in herba. Man. Not in the Scripture.

Prou. 8.

The woorde of God playne.

the same booke it is written thus: If thou callest after knowledge, & cryest for vnderstanding, if thou seekest her as siluer, and searchest for her as for treasures, then shalt thou vnderstand the feare of the Lord, & find the knowledge of God. Prou. 2.

And Paule affirmeth such clearenes to be in the Gospel, that he is not afraid to say, if it be yet hid from them, the God of this worlde hath blinded their mindes and closed vp their eyes: as if otherwise it were impossible for so great and cleere light as that is, not to shewe it selfe manifest and euident vnto them. 2. Cor. 4.

To returne againe vnto the place, you say that Paule writeth many things hard to be vnderstoode, which is not so, for he speaketh but of some things. The speach of peruerting doth cleere the matter it self from all suspition, and doth charge the peruerter only. The vnlearned also challenged not simply in that respect, but in addition of instabilitie and vngodlinesse ioyned thereunto, Which the vnlearned (saith the Apostle) and vnstable doe peruert: doth not foretel vs of danger, to any other vnlearnednes, then those vnlearned as they are vnlearned, so likewise are they vnstable and vngodly withall. Last of all the admonition that followeth perswading not to haue no dealing with the scriptures, as matters that were so hard, as that they could not be vnderstoode: but to take heede that they be not plucke away by the error of the wicked, and fall from their owne stedfastnesse, declareth that the whole danger is in the persons, and not in the Scriptures. And no marueil if the wicked peruert the scriptures from their true meaning: for as no man knoweth the things of a man, saue the spirit of man, which is within him, euen so the thinges of God knoweth no man, but the spirit of God, which the vngodly are destitute off. But those that are the children of God, as Paule witnesseth, haue receiued the spirit of GOD, wherby they knowe the thinges that are giuen them of God. For the spirit searcheth all things, yea euen the deepe 1. Cor. 2. 12.

things of GOD. An other thinge that maketh you thinke, that all men are not meete to iudge of the Scriptures, is as you say, for that when certaine would necessarily haue vrged circumcision, & Moses law vpon the Gentiles, the Apostles and elders met together to consider of this matter, so that you gather hereupon, it belongeth onely vnto the Church assembled together in a councell, to iudge of matters of faith and Religion, and the rest alwayes bound without any question of the matter, to obey. It is a very slender argument to say, the Church assembled together doeth giue iudgement of matters of faith and Religion that bee in controuersie: and therefore the true members of that Church, are not meete to discerne of the Scriptures, neither can truely discerne of those controuersies. You might as well say, that the man who hath seene with his eyes a theefe stealing, and hath taken him with the manner, cannot for all that truely discerne, whether it be theefe and hee a Theefe or no: because the Countrie meeteth afterwarde at the Assises, to try the matter. Paule and Barnabas knew the trueth of the matter and disputed against them, that would necessarily haue Moses law: before the Apostles and Elders did meete aboute it. They were of the same iudgement before, that they were after, as it appeareth in the same Chapter, albeit they thought men would be better satisfied, if the authoritie and sentence of the Church were had therein, and therefore went they not doubting of the trueth in them selues, but as perswading others of that which they knewe was trueth. I doe marualle that you dare say that those men, who vrged Moses law and said to the Gentiles: Except ye be circumcised after the maner of Moses, yee cannot be saued: had more Scriptures to alledge for them, then the Apostles and Elders had, because the new law was then vnwritten? What one place of Scripture can you bringe, not onely that the Gentiles, but that the

Iewes

Iewes themselues, to whome the Law was geuen, could not haue been saued: if they had immediatly after Christ his ascention, left of Circumcision, and the Ceremonial lawe? The necessitie of the Ceremonial lawe did not lye vppon the Iewes after Christ, the blage of it for a time, was but for the weakenesse of some, and that ceremonies appointed of the Lorde, might (as Augustine saith) not without honour be had vnto the graue.

You say also with like vntruth of speach, that they as Iudges without Scriptures, ordered this matter: when as it appeareth plainly in that same Chapter, that S. Iames proueth the calling of the Gentiles out of the prophet Amos, & thereupon concludeth, that seeing they were turned vnto God without Moses lawe, they not obseruing it, they were not nowe necessarily to bee troubled with it. Making the Lord his dealing in shewing mercie vppon them, and turning them vnto him when as they were without it, as a sufficient reason to induce them, that they were not to bee troubled with it, and much lesse vnder paine of damnation to bee bounde to the obseruation thereof.

You require who were Iudges & keepers of faith and Religion, the Scriptures, or men, from Adam to Moses, and so 800. yeeres after Christ his ascention. I doe answere that men did iudge of matters of faith and Religion, but not otherwise then by the Scriptures: and as they were directed from them, as wee reade in the xvii. of Deuteronomy: And thou shalte goome vnto the Priestes of the Leuites and vnto the iudge that shall be in those dayes, and aske, and they shall shewe thee the sentence of Iudgement: and thou shalt doe according to the thinge that they of that place shall shewe thee, according to the Lawe which they shall teache thee. So that you see that they haue no absolute authoritie, to enioyne any thinge vnto the people

which

which is not according to the lawe in as much as it is said, according to the law which they shal teach thee, thou shalt doe. All which thing yet is better explaned in Deuteronomy cap. 24. Take heed of the plague of Leprosie, that you obserue diligently, and doe according to all that the Priestes of the Leuites shall teach thee, take heede yee doe as I commaund them. The Priestes therefore may lay no more vpon the people then they had in commaundement from the Lord. You may well perceiue then that before Christ, men diuinged according to the Scripture, and as they were directed by it. You are greatly deceiued therefore, imagining the Scriptures to bee but a deade worde, whil a man comes and tunes of it for it hath a certaine trueth in it, from the which if any man shoulde swarue in iudgement, yet shoulde it remaine, all that notwithstanding: But if any shoulde ioyne in iudgement with the true meaning of it, yet should he adde nothing to it truth therof, which is the life of the worde. For the word is the liuing voice, and that which giueth life and authoritie vnto the other, euen as it falleth out in ciuil matters, that the Iudges in all courtes are led by the lawe, what to thinke and pronounce of the matter that is beinge before them: and if they shall giue sentence contrary to lawe, it shall not excuse them if they were Iudges but contrariwise, being charged that they haue made corruption in any sentence, this shall cleare them, if they can truely say that they haue done nothing but according to lawe, and that which the lawe will beare them in.

Deut. 24.

Truth is the life of the worde.

Iudges are led by the lawe.

But say they, out of the Church, euery man is a liyer: in the Church, the Spirite of God and not man iudgeth, who was promised to leade her into all trueth. The Apostle speaking of the Church, saith that euery man is a liar therefore no man is to be beleeued for this cause only, because he is out of the Church, for the true Church is knowen to be the Church, because she speaketh not of her

selfe

selfe but hath the worde to testifie of her. You remember what Chrysostome hath said before: *Non quemlibet legit hæc scripta, sed a seipso inquirat, manifestum est, quod non habet spiritum sanctum.* Chrysost. de sancto & adorando spiritu.

To your demaund requiring the name of our Church, because all sectes, say they, be of the Church of Christ: I do answere that their saying is without any further proofe, may not be pretended also to be theirs, who saye nowe that we are well able to proue.

To your demaund requiring what generall Councels our Church hath holden: I answere, that I would not refuse to satisfie your request herein, if either the Church might not be a true Church, and yet holde no generall councels: or a false Church were cleared, till such time as I shoulde by good proofe, shewe that it hath holden any generall councels. August. in Iohn, tract. 13.

To your demaund what miracles have been wrought by her: I answere with Augustine, *Contra omnia hæreticorum commenta sola Dei auctoritas, diffusa per orbem, firmissima ratio est. Nam & nos argumur Pseudoprophetæ, futurorum signa & portenta, nec ideo decernit vos fore vera, quia ea fieri posse, etiam eloquia Dei fatentur.* God (saith Augustine) hath armed against all heretikes the miracle makers: when he saith, that in the latter daies, false prophets shal arise, doing signes and wonders, to decree that they were possible euen the verie elect.

To your demaunde of what Church this Church of ours receiued the Scriptures, and what iust cause she hath to depart from that Church, of whom she receiued the same Scriptures, and why she should not receiue with them the vnderstanding of the said Scriptures, as the verie Scriptures themselues: and what assurednesse she hath of the truth of the one, then of the other: I doe answere, that she receiued the Scriptures of your Church, and the same cause to depart from you, that Mary, Elizabeth, Simeon, Ioseph, and Anna, with others had to depart from the Scribes and Pharisies, of whom they receiued not

the Scriptures, and yet leauing them, imbraced Christ and his doctrine. And she had also the same cause that they had, why she should not receiue the vnderstanding of the Scriptures from them, of whom she receiued the Scriptures themselues. For they refused the expositions and glosses of the olde Pharisies, albeit they receiued the Scriptures from them. She had likewise greater reason (if greater they had) why she should be perswaded that you had corrupt the sence & meaning, rather then the woorde and text it selfe, for they doubted not of the woorde and text, that they receiued from the Pharisies and yet for all that refused their expositions, as contrary to the truth of the Scriptures, which they had deliuered vnto them.

The Phariſies demaunded requiring to know whether there were any from the beginning an externall Priesthood, and whether that externall Priesthood had not alwayes an externall sacrifice? Answere may referring you for plaine proofe vnto the 10. chapter of the Hebrues, where it is thus written: Sacrifice and offering, burnt offerings, and sinne offerings thou wouldest not haue: then saith he, loe I come to doe thy will O God, he taketh away the first, that he may establishe the seconde. By the which will we are sanctified, euen by the offering of the bodie of Iesus Christ once made. For with one offering hath he consecrated for euer, them that are sanctified. Wherevnto remission of these things is, there is no more offering for sinne. These be the woordes of the Apostle. What why you may plainly vnderstand, that the externall Sacrifice and oblation for sinne, ceaseth in our Sauiour Christ, resting in him, who by that one oblation onely once for all, hath fully discharged the sinnes of his seruants.

FINIS

H N ſaith ye laſt iudgem is alwaie come. fol. 12. 15
Apologiaus Iuſtini. fol. 18. 81. 19.
Regal Chriſt is according to H. N. fol. 32.
Chriſt ſuffered vnder Edwar. fol. 45. ihm polub in fol. ſequen
Exhortation againſt. fol. 76. b.

Iuſtice fol. 13. in ſo moch mindfulnes hath in mynde. fol. 14. b.
wirkednes ouergrowth, maketh ye lande guilty of blond. fol. 13. b. the
oppreſſion in keping Chriſtmas. fol. 14.

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Iniurie of tyme of Carew priſoned in relations new vnpall. f. 20. b.
Friers at rome whip the diuill out of one. fol. 13.
Exhortations & tradations of men in ſtude of papiſtrie. f. 15. b

Mere mirthfull & full of roumaſſion, yet bring ſpoorth no frewite but leaues of workes. f. 16.
faſting. fol. 18.
Aug. gaue indgem touching the Trinitie. fol. 32.
Confeſſion of Aug. new ubroyded and made of ye Church. fol. 35. b.

& Con. of Nice was falſified by Zozimus & others. f. 54. b

Italica quid? fol. 1. in Epiſt. Auth. prib.